

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—Secretary Mellon returned to the United States to face a situation nearly as bad as that which he had helped to correct in England and in Germany. Government revenues for the first two months of the fiscal year had fallen, while expenditures had greatly increased, leaving a deficit for the first two months of more than \$396,000,000. Carried out through the rest of the year this would mean a total deficit of more than \$2,000,000,000, which, added to the \$900,000,000 deficit in the year just closed, would create a serious situation. Administration officials were deliberating whether it was politically safe to increase taxes at this time or whether it was not better to transfer the deficit to the permanent debt by floating new bond issues. On September 1, an issue of twelve-month Treasury certificates of indebtedness amounting to \$300,000,000 and paying 1½ per cent was oversubscribed; while the long-term issue of \$800,000,000, paying three per cent, was also widely taken up. The outlook was that next year would see the breaking of the record of paying off some of the national debt. The principal increases in expenditures were due to the \$1,050,000,000 loan to War veterans, a loan which it was largely expected would never be paid by them, and an

increase of \$500,000,000 in construction and maintenance. An effort was to be made to decrease expenditures for the Army and Navy.

The Nye investigating committee adjourned till October, after making two sensational disclosures: namely, that ex-Senator Frelinghuysen had given Bishop Cannon \$10,000 and ex-Republican Chairman Huston \$5,000 to be used in the anti-Smith campaign in Virginia. Neither these gentlemen nor the Bishop reported these sums. At the same time it was shown that direct relations existed between the anti-Smith clubs and the National Republican Committee. Senator Glass claimed the evidence showed that Bishop Cannon had diverted at least part of the money to his own personal account.

The Farm Board practically admitted its own uselessness when, on August 31, it announced that no future stabilization purchases would be made either in cotton or in wheat. The Vice-Chairman of the Board stated that it had discovered that continued purchases in the face of overproduction are not the remedy for the situation, though they may be in the face of temporary surpluses. There were indications that Congress would demand the abolition of the Board and that a new movement for the debenture would gather strength.

Austria.—With a show of adroitness and political wisdom, Dr. Schober announced that Austria desired voluntarily to give up the pact for a customs union with Germany, without waiting for the World Court decision. It was generally conceded that Germany had not exceeded her legal rights, but Austria was considered to have transgressed the Geneva protocol of 1922 which was entered into when there was question of an international loan. Germany was willing to drop the customs-union wrangle to preserve valuable relationships with other countries. At Geneva the Committee of experts unanimously recommended a universal customs union for all Europe, with proper safeguards of the rights and privileges of all other trading countries. This broader solution would render unnecessary smaller conflicting unions. Austria's action, as was expected, gave much satisfaction to France, the nation on whom Austria depends for the loan needed to meet the urgent demand of the Bank of England for the \$21,000,000 loaned when the failure of the Creditanstalt threatened the financial status of the whole country.

Chile.—On September 2 the Cabinet resigned and a

special session of Congress was summoned to decide on the declaration of a state of siege requested by Acting-President Trucco. The Ministry crisis followed a naval mutiny ostensibly refusing wage cuts, but having ulterior political motives which included a program to bring back former President Ibañez and others of his regime for trial, to tax the wealthy in order to balance the country's budget, to seize the larger estates for division among workers as small farms, and to improve public works to alleviate unemployment. The Government refused the demand and had the support of all political parties in its attitude. It was generally interpreted that the rising was Communistic. The mutinous sailors seemed to be in complete control of the navy which was riding at anchor in Coquimbo harbor ready to steam out to sea if the Government persisted in its attitude. It was admitted that they could blockade every port in Chile and that seacoast cities would be helpless against their guns.

China.—The Chinese Minister to Mexico approached the United States Government to admit Chinese driven from Mexico by an anti-Chinese movement. Many crossed the United States in transit to sail for China from an American port. —The rebel leaders remained quiet during the flood calamity. Japanese retaliation for Chinese outrages in Manchuria was likewise checked. The Cantonese movement against President Chiang Kai-Shek was frustrated. Meanwhile Communist agitators took advantage of the universal misery to spread the doctrine of discontent. The Peiping area remained quiet and well administered and a rich harvest was being gathered. All Americans in the afflicted districts were reported safe. The China Famine Relief Organization cabled the American Red Cross for skilled medical aid and organized relief. Finance Minister Soong urged an initial relief loan of \$2,000,000 gold. The distress covered six provinces of the richest land in China. Officials estimated that 250,000 persons were killed, 400,000 dwellings swept away, 15,000,000 homeless and facing starvation, and 50,000,000 seriously affected.

Cuba.—According to a Government report on August 21, the last of the Cuban rebels, Dr. Roberto Mendez Penate, surrendered in Santa Clara Province. With his arrest the Federals maintained that all seven leaders of the Nationalists were accounted for: Colonels Mendieta, Hevia, and Mendez Penate were prisoners; Colonel Peraza, eighty-year-old rebel leader was killed in action; Colonel Cosme de la Torriente and Aurelio Alvarez, were in the United States, and Juan Gualberto Gomez, was reported hidden in Havana. Former President Menocal, Mariano Gomez, and Colonel Rosendo Collazo were not members of the Union Nacionalista. However, though the revolt was declared ended, there was an air of tenseness in the capital, made more noticeable by labor disorders and bomb throwing. Congress was resumed but it was understood that because of financial complications

the passage of Constitutional amendments would be delayed.

France.—The Paris press admitted that foreign nations received with marked coldness the proposal of M. Paul-Boncour that the armed forces of every nation be placed at the disposal of the League of Nations to put down wars of aggression. Arms Proposal
Observers pointed out that the proposal, made by M. Paul-Boncour, chairman of the Foreign Affairs Committee of the Chamber of Deputies, was not an official pronouncement and that the Government could not accept responsibility for it. But at the same time they claimed that it represented the permanent view of the French Government on disarmament and security and predicted a warm welcome for the idea throughout France.

Germany.—Action by the Reichbank in lowering discount rates gave new hope for revival of business, and met with approval of bankers and business men. The discount rate fell to eight per cent, the collateral-loan rate to ten per cent, a drop of two per cent for each. The opening of the various Exchanges last week in Berlin and other cities, which had remained closed since July 11, was considered encouraging in spite of the fact that fear was felt lest foreign sellers should flood the markets and withdraw monies so much needed at home. Approval was given to the action of the Government in taking over the virtual control of Dresdner Bank, the second largest in Germany, though Dr. Friedmann of the Centrist party and leader of the stockholders of the old Bank, declared the deal immoral and therefore illegal. Drastic pay cuts were inaugurated throughout Prussia, salaries of State officials having been cut twenty per cent while their entertainment allowances were totally abolished. Prospects for a hard winter for the laboring man were voiced by Dr. Adam Stegerwald, Minister of Labor, with little hope of holding up the wage scale during the terrible crisis. Abundant harvests and the sympathetic interest of the Government for the unemployed gave assurance that there would be little physical suffering while waiting for industry to get on its feet. Disturbances by Communists were reported in various cities, particularly in Berlin and Dresden.

Great Britain.—At its first meetings, the new National Cabinet under Ramsay MacDonald was faced with innumerable obstacles to its desires to balance the budget, in which there was the possibility of a deficit of nearly £100,000,000. The May Report, the publication of which induced the crisis, was found to be superficial in its survey and impracticable in its recommendations. At first, it was feared that a sufficiently comprehensive program could not be made ready for September 8, the date set for the reassembly of Parliament. Later, sufficient progress was made by the new Cabinet and its committees in the matter of effecting economies, as its first consideration, and in that of increasing revenues. All details were kept secret until the presentation in Parliament by Philip Snowden.

Cabinet
Crisis

Mexican
Expulsions;
Flood Losses

Aftermath
of Revolt

Discount Rates
Lowered

New Cabinet
Functioning

The first move agreed upon, in Parliamentary procedure, was the taking of a vote of confidence. The new Government counted on a majority of forty. The Laborites, under Arthur Henderson, formed a militant minority. Practically all members of the Labor Party and the Trades Union deserted Mr. MacDonald; the junior members of the Government resigned their posts, which had to be filled by Conservatives and Liberals. Mr. MacDonald refused to accede to the demand of his constituents that he resign his seat in Parliament. The Laborites, realizing that there must be either a reduction in the dole or an imposition of tariffs, were inclined to give up their free-trade policy as an alternative.

India.—Mahatma Gandhi sailed from Bombay on August 28 to attend the Second Indian Round Table Conference in London. His decision, as usual, was sudden

Gandhi Sails for London

and dramatic. After the publication of the correspondence between the Viceroy, Lord Willingdon, and Gandhi, relative to the alleged violations of the Delhi treaty by the Government, the Mahatma asked for an interview. This took place on August 24, about the time that the Indian Government issued a lengthy document, in the first part denying the specific charges made by Gandhi in regard to treaty violations, and in the second part dealing with general aspects of the treaty observance. Before the interview, Gandhi had demanded the appointment of an impartial tribunal to investigate the charges as an absolute condition to be fulfilled before he would attend the London Conference. He did not speak of this after the interview, nor was such a tribunal appointed. The resignation of the Labor Government in England and the formation of Mr. MacDonald's new Cabinet helped greatly to his determination to attend the Conference. Better terms could be obtained from Mr. MacDonald than from a Conservative Ministry; hence, postponement of his decision to deal with Great Britain might be disastrous. He departed from India amid tremendous demonstrations of enthusiasm.

Italy.—On September 2, the Italian Government issued a communiqué announcing the final settlement of the Italo-Vatican controversy. The statement as issued, how-

Italo-Vatican Accord; Two Documents

ever, dealt with only one phase of the solution, namely, the status of the Catholic Action Clubs in Italy. But it was understood that another document, carrying the Italo-Vatican agreement in the question of education, would soon be issued, and in fact the terms of this agreement were already given unofficial publication. The communiqué of September 2 was an authentic interpretation of Article 43 of the Concordat regulating the activities of the Catholic Action clubs. It fixed a number of safeguards to prevent Catholic Action from engaging in political activities, and announced the Pope's concession of a change in its form of organization. This change abolished the central board at Rome, which hitherto governed Catholic Action, and placed the various groups under the direction of their own Bishops, thus rendering

the body diocesan, and no longer national, in organization. Furthermore the Vatican agreed, according to the terms of the communiqué, that Catholic Action had no aims of a syndical nature and that the organization would not form professional or labor associations. On the other hand, the Government explicitly recognized that the professional associations now in existence under control of Catholic Action had a spiritual and religious purpose, and allowed them to continue. A third clause in the agreement prohibited the Catholic Action clubs from engaging in athletic activities. The provisions of the educational agreement, although not yet published officially, were being widely discussed. They defined the respective educational duties of the Church authorities and the Fascist agents. Spiritual and religious instruction, it was agreed, was the exclusive province of the Church authorities; material, physical, and athletic education was the function of the Fascist authorities. The latter were to give such instruction in all the schools, including even the Catholic schools and colleges; while on the other hand, the Church authorities were to give religious instruction to all members of the Fascist youth organizations, and priests, furthermore, were to be appointed as chaplains to all sections of the Ballila and Avanguardisti.

Jugoslavia.—On September 2, King Alexander quite unexpectedly readjusted his Cabinet and announced the end of the Dictatorship, which had existed since 1929.

Dictatorship Ends

A draft of a new Constitution was forthwith issued establishing Jugoslavia as a Constitutional hereditary monarchy with a member of the House of Karageorgevitch as ruler. The name of the Kingdom remains "the Kingdom of Jugoslavia," as established by the unification decrees issued by the Zhivkovitch dictatorship, in place of the original name of "Kingdom of Serbs, Croats and Slovenes." Three languages, Serbian, Croatian and Slovene, will be recognized as the official languages of the State. Parliament is to convene on October 30. Senate members, who must be over the age of forty, are one half of them to be chosen by popular ballot, the other half by royal appointment. Deputies must be at least thirty years of age. Universal suffrage is granted to all persons twenty-one years old. The Constitution confers all the freedom of political rights customary in democratic States; all citizens are equal before the law; and the freedom of the press is inviolable. Towns and *banats* (provinces) receive far-reaching autonomy, their Governors being named by the King on proposal of the Premier.

General Zhivkovitch retained the Premiership in the reconstructed Cabinet which, disregarding the Prime Minister and the Minister of War, both generals, consists of ten Serbs, two Croats, two Slovenes, and one Bosnian Moslem. Its personnel includes several who played important roles under the former Parliamentary regime. Dr. Dragutin Kojic, former deputy of the Serbian radical party, was given the portfolio of Justice, Dr. Adelbert Kramer, Jugoslav Minister in Prague, a former Deputy of the Independent Democratic party, was appointed Minister of

Reconstructed Cabinet

Public Works. Several former members of the Radical and Previtchevitch parties, which so long resisted Belgrade through the Peasant-Democratic coalition, were appointed Ministers without portfolio.

It was significant that of all former important Yugoslav parties only the Slovene clericals were unrepresented in the new Cabinet. The Constitution represented a patent attempt to create the impression of one Yugoslav party united on the basis that racially speaking there are no Croats, Serbs, or Slovenes, but only Yugoslavs. It will be recalled that the Dictatorship was occasioned by the struggle of the different nationalities for supremacy within the monarchy. Ever since the War, Yugoslavia was one in name only. Strong forces were brought to bear to have King Alexander proclaim himself Dictator in the interests of the Union of South Slavs. The Croats, who are Catholics and belong to a different civilization than the Serbs who are Eastern Orthodox, advocated an autonomous Croatia. The Serbs, on the other hand, urged a strong centralized State binding the whole country into one rigid entity.

Mexico.—President Ortiz Rubio opened the new session of Congress on September 1 with a speech and the presentation of Cabinet reports. He listed as his Government's chief achievements of the year the new labor law, the agricultural-credit law, agrarian reforms, and the new monetary law. In the last connection he paid a high tribute to ex-President Calles, recently named President of the Bank of Mexico. He pointed out that revenues were steadily decreasing and that since it was impossible to contract a loan, he had proposed decreases of expenditures of 56,000,000 pesos and had substantially increased taxes. He also pointed out that by the recent Lamont-Montes de Oca debt agreement, not yet ratified, the foreign bondholders had suffered a decrease of fifty-five per cent of the nominal value of their holdings. On the religious situation his statement created a deep sensation. He announced his full agreement with the action of the Governor of Vera Cruz in limiting the legal number of priests to one for every 100,000 Catholics. He held that this action was within the constitutional rights of the State, ignoring the fact that it violated another constitutional provision which guarantees the full and free exercise of religion. It was feared in many quarters that his approval of the Vera Cruz measures would lead to similar ones being passed in other States. Incidentally, it has been revealed that the real cause of the opposition to Governor de la Mora of Jalisco was that he had not been severe enough towards the Catholic Church.

Spain.—A serious split in the ranks of the Sindicato Unico, radical labor union, occurred at the end of August when Sr. Angel Castana, head of the organization and leader of its conservative elements, issued a statement decrying the agitations fomented by the Sindicato as likely to cause revolution and bring about a dictatorship. His statement claimed that Spanish currency had been depreciated

and unemployment increased as the result of the constant disturbances. It was expected at the time that the radical members in the Sindicato would break away and join forces with the extremists of the Iberian Anarchist Federation. This group, as a response to Señor Castana's note, issued a declaration of "war" against the Sindicato Unico and at the same time promised a continuation of its policy of terrorism. But the conservatives of the Sindicato themselves caused consternation when, unexpectedly, on September 3, they declared a general strike, effective immediately, in order to paralyze commerce throughout the country.

League of Nations.—The committee appointed by the Pan-European Commission to recommend steps for issuing international State loans recommended that the World Bank should act as trustee in international loans and that a body composed of representatives of the League's Financial Committee, the World Bank, and treasury officials of the leading countries, be formed. The French Council of Ministers named M. François-Poncet to take M. Briand's seat in the European Commission of the League during the Foreign Minister's illness. Maxim Litvinoff, the Russian Foreign Minister, arrived along with Julius Curtius, the German Foreign Minister. The Economic non-aggression pact proposed by the Soviets at the May meeting of the European Union Commission was discussed by the coordination committee which opened with all the States of Europe participating. M. Litvinoff said that the proposed pact was merely another aspect of the principle of the most-favored-nation clause. He favored the French suggestion to refer the pact to a committee of experts. The pact obtained "in principle" a favorable reception and was referred to a subcommittee to be returned in a form acceptable to the spokesmen of the European States. A report of economic experts advocated collaboration of the European nations towards making Europe a single market for the products of every country in it.

Assembling and Reports

It is not generally known how large a part Protestantism has played in the Revolution in China. Next week, Paschal d'Elia, author of "The Triple Demism of Sun Yat-Sen," the standard work on the Chinese politician and philosopher, will contribute the first of two articles entitled "Sun Yat-Sen and Christianity."

C. C. Martindale, the well-known English writer, has been sojourning in South Africa. While there he witnessed a Corpus Christi procession, and did some philosophizing. The results will appear next week in "Sacred Solemnities."

Love of the land is an ingrown human trait. It is illustrated vividly in Norbert Engel's piece, "Brussels, America."

Other features will be the second instalment of William I. Lonergan's "Marriage on Trial in Denver;" "Ralph, Baker and Student," by Anne Connell Walsh; and "Value and Exchange," by Robert E. Shortall.

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Virtue by Enforcement

THE chief of the Prohibition forces has found necessary the issuance of a stringent order. Hereafter these paragons of public virtue are forbidden to employ women as decoys, informers, or companions. The order is the result of the arrest of a seventeen-year-old girl in Buffalo on the charge of drunkenness. As the unfortunate creature was able to show that she had been induced to drink by a Prohibition official, in the course of a hard evening of enforcing virtue, the Federal Government at once rushed to the rescue. But it would be an error to suppose that the Federal Government was concerned to protect the woman. It argued, happily in vain, for the noisome creature, her companion. "It's only a minor case," pleaded the Federal district attorney. The spectacle was not edifying, but it has become fairly common.

Nothing that has yet been disclosed about the enforcement of Prohibition is edifying. Charles A. Karch, Congressman from an East St. Louis district, has filed charges which show that the ordinary cooperators with the Prohibition officials in that city, have been disreputable women. The very fact that Mr. Woodcock, chief Prohibition director, has found it necessary to forbid the practice is an illuminating commentary on the moral code of these enforcers of virtue. Nor has the country forgotten the disreputable crowd of spies and informers, many of them drawn from the ranks of ex-convicts and other criminals, who gave us our first experiences of Prohibition at work.

Last year forty-eight agents were dismissed for cause, and in fourteen cases the cause was habitual drunkenness. No one was dismissed for any of the nineteen cases listed as shooting, *not* in self-defense. Although, according to Mr. Woodcock, Prohibition agents are ordered not to shoot except in self-defense, the penalty for violation of this order is only thirty days' suspension. In the ten-year period, 1920-1930, the agents shot and killed 170 persons. How many more were killed by officials operating in States where fanaticism has completely superseded right reason, cannot be stated definitely, but it has been calculated as just short of a thousand.

But with all this murder and corruption Federal Prohibition is not enforced, and has never been enforced. In many parts of the country, the only way of stopping the consumption of alcoholic beverages is to shoot every drinker on sight, and to continue this practice until the whole district is terrorized. For bootlegging has become one of our most widespread and most profitable businesses, and until a legitimate traffic in alcohol is made possible, every form of corruption, civic and personal, will continue to flourish. As the late Chief Justice Taft foretold twenty years ago, the trade has passed from the hands of honest men into the hands of criminals.

The Volstead Act a law? In no point is it an ordinance of right reason, enacted by competent authority for the public good. It is simply a shield for crime and a cloak for hypocrisy.

The Sterile Earth

DESPITE the activity of many public and private groups, unemployment is increasing. Many shops and factories which still contrive to keep in operation have either reduced wages outright, or announced a shorter week. In some parts of the country, there are signs of improvement, due almost wholly to local causes. The textile industry in a few New England centers is one such sign, but taking the entire field in consideration the distress caused by unemployment is growing worse. The President's newest commission, which contains some distinguished names, has indeed a task on its hands.

Yet bad as conditions are in this country, in Europe they are worse. On his return some weeks ago John J. Leary, Jr., who went abroad as special investigator for the Department of Labor, reported that in his judgment "this world-wide depression had touched the United States least of all." In Germany, he found the extent of unemployment "almost immeasurable," while Austria was all but prostrate. In England, the dole "was creating the very conditions it was supposed to relieve," and the prospects were most serious. By comparison, France and Italy were almost prosperous, but even in these countries, want was beginning to be felt.

Men today seem to be living on a sterile earth. Almighty God gave it to man, and with it the precept to earn his bread in the sweat of his brow. Millions of men all over the world stand ready and anxious to comply with the Divine precept. The earth is a greater source of sustenance and of comfort than in past ages, for science has taught us improved methods of cultivating the soil and of extracting the treasures of metals, stones, and oil, which lie beneath the surface. Fields are fertile. The mines and the wells have scarcely been touched. Why then do millions of human beings face want, distress and starvation in the midst of actual and potential plenty?

The answer is to be found in the too-long tolerated abuses of the capitalistic system which today rules society. By a scratch of a pen a banking house in one country may overturn a ministry in another, or create conditions which keep the world forever on the brink of war. Small coteries of men, not satisfied with what they have, can

so manipulate the world's wealth that instead of flowing into a million channels, it is forced into a few controlled by them. In our own country, the major sources of wealth are owned by an inconsiderable minority, and in other countries the capitalistic status does not differ widely from that in the United States. As a prominent defender of the prevailing system said not long ago, if capitalism cannot prevent these continually recurring periods of almost universal distress, then it must make way for a system which can. For the fact cannot be disguised that the prevailing system seems unable or unwilling to free itself from the abuses which have directed when they have not wholly controlled the economic currents of the world.

Social insurance is an open confession that the capitalistic system has failed. In itself, that system is not wrong, but it is intolerable when it makes no effort whatever to dissociate itself from the scandalous uses to which it is put by men who disregard all laws, human and Divine. A system which produces a sterile earth is a thousandfold worse than war. It can be reformed, but not until governments invoke the full power of their sovereignty against the men whose chief purpose is to heap up wealth by abusing it.

A Capitalistic Clown

IT is a topsy-turvy world that takes George Bernard Shaw seriously, but then most of the world, after all, if not precisely topsy-turvy, is wobbling uncertainly in its beliefs. Perhaps it was with a praiseworthy desire to bring about some degree of equilibrium in at least one field that Winston Churchill recently wrote for a Hearst syndicate his delightful comments on Shaw's trip to Russia.

Mr. Shaw was wine and dined by the Soviets, and found that all in Russia was quite enjoyable. To this "aged jester, with his frosty smile and safely invested capital," Lunacharsky, Litvinoff, and Stalin, were the leaders in a new dispensation of justice and brotherly love. He wished that there were something of the sort in England; that England which has retained him as its jester for so many years that today he is a capitalistic clown. Were he a younger man, he would at once enroll himself as a citizen.

Of course, Shaw would do nothing of the sort. For a great many years, he has made his living, a fat, comfortable living, by wearing cap and bells, "in England, which he derides and abuses on every occasion." They are his stock in trade, and he could not possibly relinquish them. But in his beloved Russia, Shaw would at once be deprived of every penny he possesses, and put to work. He would also be stripped of his fool's livery, and if ever he wrote a word, it would be at the dictation of a parcel of officials; and his sole reward would be permission to eke out an existence, at the end of a breadline. Shaw knows this as well as the next man. He has always preached a doctrine of the destruction of private property, but no miser has ever guarded his bank account more solicitously. He will end as he began, a man whose first

thoughts is for himself, a clown, but always a capitalist.

A long-suffering public can tolerate much, but the limit seems reached by Shaw's latest contribution. For the thousands in slavery in Russia, he has not one word of sympathy. The sight of "a people suffering in the years of peace the rigors and privations of the worst campaigns," writes Mr. Churchill, "a people ruled by terror, fanaticism and secret police," leave him quite unmoved.

When some fifteen years ago Shaw found a theme for his wit in the bloody fields of Europe, a quick reaction brought him temporarily to his senses. Wit of that sort, he found, was not salable. There will be no reaction on this occasion. For Shaw, the untamed opponent of private property, is writing his impressions at so many shillings per word, and is prepared to defend his property in copyrights to the last ditch. More clever than in an earlier day, he can now make money by describing the felicities of life under a tyrannical regime.

England's Dark Hour

IT is a fact that great crises produce great writing. Perhaps no more eloquent piece of emotional prose has been written recently in England than that which appeared in *G. K.'s Weekly* on the very eve of the breaking of the crisis that shook down a Government and perhaps disrupted a political party. With the specter of national bankruptcy before him, the editor, who has long predicted it, thus wrote:

We are face to face with realities at last, after years of blind tutelage to economists who are now silent, to Utopian philosophers who are now dumb, to rival politicians who must now confess that they have long lacked rival policies. . . . We have reached the end of an epoch, the outcome of a century wherein justice has been injustice and all government based on wrong human values. . . . The century is over that gave the individual merchant free charter to salt his wealth with the blood and sweat of his fellow-men. . . . The new theories of the past century have fallen to pieces. The old theories of all centuries remain. We have discovered England, and the time has come for Englishmen to rule themselves. It is not enough to have conquered the world.

What Chesterton and Belloc have long dinned into the ears of their countrymen was almost the day after that was written openly admitted to be simple fact. The English people are not ruled by themselves, or by Parliament, not even by party committees; they are ruled by their banks—impersonal things, owing no man allegiance, existing for the purpose of making and conserving money, necessary things in modern economy, by their very own legitimate purpose and nature forever disqualified to be arbiters of human destinies. The banks said the State was in bankruptcy, spending hundreds of millions more than it could possibly earn. The banks called the King to London from his vacation; the King called his Ministers; the politicians grovelled, and bitter though the pill might be, conceded that they no longer had any title to be called England's rulers. Of course, the very fact that the banks did what they did was open confession that they, too, had failed. Is it any wonder that Chesterton proclaimed so eloquently that a century had come to an end?

We in the United States wondered and admired when Owen Young, in his San Francisco speech last year, told

us so quaintly that Miss Politics had been a sad failure as a national housekeeper and that Mrs. Economics must be called in to right the mess. Perhaps, charmed by the brilliance of his words, we forgot for the nonce that Economics has been in charge for lo, these many years. Nobody really thinks that Presidents and Congress are really free to do what they want. The fate of campaign platforms is proof that they are not. Our real rulers are those who pay the campaign funds of the party which wins the election; they paid the piper, has anyone else the right to call the tune? The last session of Congress with its tariff bill was a cynical admission of this fact.

We are fond of bemoaning that the people's representatives do not represent them and pay little attention to the human values of modern life. The real culprit is not to be found in Congress, which left to itself would, perhaps muddleheadedly enough, do the right thing. But money is an impersonal thing; it is blind; it is inhuman; it possesses even those who own it. When it attempts to rule human beings, it involves its victims and itself in suicidal ruin.

Political Hypocrisy

IF anyone ever doubted that religious prejudice played the decisive part in the last Presidential campaign, recent events must have disillusioned him. There was an open attempt made by the anti-Smith forces to make people believe that the sole reason for the opposition to him was his espousal of the necessity for Prohibition repeal, and they did actually deceive some people that that was so. A still more unblushing lie was that Smith himself raised the issue by his Omaha speech, and strange to say, some Catholics have given currency to this aberration, though to anyone with an ounce of observation it was common knowledge that the campaign against the Church had raged for weeks before Smith even mentioned it. Finally, the Republicans, not daring to deny the wart on the face of Hoover's election, declared that wicked bigots had put it there, that the pious politicians had nothing, nothing, nothing to do with it.

All that has been exploded. Large masses of so-called "drys" have tacitly or avowedly accepted the prospective nomination of the present Governor of New York, a "wet," but no Catholic. If he is nominated, the "dry South" will swallow him whole. Only a few professionals hold out against him. It is a commonplace with political writers, summing up the long-range chances of this or that candidate, never to fail to mention that "of course Smith's religion disqualifies him." There is everywhere a complacent acceptance of what seems so obvious a fact. Of course, if Smith *were* to be nominated, everybody would say all over again that the opposition to him had nothing whatever to do with his religion. The alliance of bigotry, hypocrisy and politics would spring up, all dressed up again in the mockery of patriotism and principle.

But that alliance has perhaps received a mortal blow from the recent session of the Nye campaign-expense investigating committee. What was only suspected before,

is now known for certain. The trail leading from the Republican National Committee to the forces of bigotry is cleared at last. The attention of the country was mainly fixed on the question of whether Bishop Cannon was guilty of violating the corrupt-practices act, or the charge that he diverted some campaign funds to his private account and kept them there. What the fortunes may turn out to be of that smooth but discredited statesman is at present of little moment. What is important is whether a great political party lent itself to the notorious and disgraceful attacks on our religion under guise of attacking Smith. With regard to Virginia, and perhaps North Carolina, there seems to be little doubt. There were really three campaigns, as Bishop Cannon advised from the beginning. One was conducted by the regular organization, on political lines; one by the Methodist Board of Temperance, etc., on Prohibition lines; one by the anti-Smith Clubs on religious lines. The money for each was kept separate, and in some cases apparently secret. The source of this money was in some cases identical, and the control of it is now shown to have been the same.

Will further investigation reveal that the same plan was followed in many other States?

The New Vatican Agreement

JUST as we go to press comes the announcement that the Holy See and the Italian Government have signed agreements covering the vexed questions of Catholic Action and of religious education. Happily, the nature of these agreements is such that superficial observers will abstain from the usual practice of guessing "who won." It has never, in fact, been a question of a struggle for supremacy, as the more imaginative writers have maintained. Like all treaties, the Lateran Treaties proved in practice the need for interpretation, no matter how carefully all probable eventualities were foreseen. This particular struggle, however, over Article 43 of the Concordat, developed an aspect unlike other similar differences of interpretation. The Italian Government incautiously allowed itself to drift into an issue on which the Pope could not compromise. That he has ever been willing to compromise on non-essentials is shown by the wording of the agreement on Catholic Action; it becomes a diocesan organization instead of a national one, in order to show more clearly that its aims are not political. But the position taken by the Italian Government, that it alone possesses the right to educate Italian youth, is abandoned, since it was against right reason, the facts, and the Treaties. On this question the Pope was simply unable to compromise, and it is to the credit of the Italian Government that it had the sense to see this. Other difficulties will undoubtedly arise, especially as it is not clear that the Fascist party has been cleansed of the elements that largely caused the trouble. Most sensible people recognize that the Holy See is always "realistic," that is, that it recognizes facts where they are and abides by them when they cannot be changed. It is not always so generally realized that it is also "idealistic," that is, that it holds dear certain principles, because they are true.

Marriage on Trial in Denver

WILLIAM I. LONERGAN, S.J.

(The first of two articles)

IN the middle of the month the Protestant Episcopal Church will hold its triennial general convention at Denver. That religious-minded people of the country will attentively watch its proceedings is to be anticipated, for important and far-reaching problems having to do with ecclesiastical belief and discipline have been announced as part of its agenda. Of these, possibly the question which more practically affects church members is the proposed revision of Canon 43 on Matrimony.

Several months ago there was released to the press the draft of tentative new legislation on this vital topic. It was the work of a commission which included four bishops, five clerics, and five laymen, the most conspicuous among these last being former Attorney-General Wickersham and Prof. Joseph H. Beale, of Harvard Law School. For a Catholic the proposed canon has interest chiefly as demonstrating the liberal tendencies in the traditionally conservative Episcopal Church that, so far as marriage is concerned, destroy the last vestiges of its sacredness and completely subordinate the Church to the State.

At the end of Henry VIII's reign an authoritative catechism known as the "King's Book" had this to say about the attitude of the Church of England, whence the Episcopal Church derives, regarding matrimony:

As touching the Sacrament of Matrimony, you shall understand that, by the Authority and virtue of Matrimony, rightfully and by the Authority of God contracted, the man and the woman are now united and made one body, and therefore the said two persons so conjoined may not after be divided for any earthly thing in the world: but each must adhere and cleave to the other.

Next, that the union of man and woman together in marriage is a Sacrament by which the marriage between Christ and His Church is signified and represented; Wherefore understand, since man and woman joined in matrimony by God's ordinance are one flesh and body, they may not afterwards be divided or divorced, and that it is not lawful for any man to divide these persons asunder which by God's Word and His Will and Power have been conjoined together. Such divorce is clean contrary to the godly institution and natural order of the laws of matrimony.

In contradistinction to this earlier teaching that marriage is a Sacrament, divorce a sin, and following later innovations, the "Articles of Religion as Established by . . . the Protestant Episcopal Church in the United States" (1801) admit only two Sacraments, Baptism and the Supper of the Lord. The form of solemnization of matrimony included in the Book of Common Prayer describes marriage as "holy," "an honorable estate," and "God's ordinance"; but beyond that it does not go.

The proposed new canon merely refers to the "Christian ideal" of marriage and states that it is "in nature a life-long contract for the physical and spiritual union of husband and wife for the purpose of the procreation and the physical and spiritual nurture of children and for the safeguarding and benefit of society."

The first two sections of the proposed canon repeat legislation now in vogue:

I. Ministers of this Church shall be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed.

II. (i) No Minister shall solemnize a marriage except in the presence of at least two witnesses. (ii) Every minister shall without delay formally record in the proper register the name, age, and residence of each party. Such record shall be signed by the minister who solemnizes the marriage, and by the married parties, and by at least two witnesses of the marriage.

It is not clear whether neglect of this provision will invalidate a marriage or only create an irregularity for the minister. For obvious reasons the Catholic Church instructs her clergy to conform to civil requirements regarding a license, registration, etc., though on the broad principle that marriage is a sacred thing and the contract itself outside the competence of the State, she holds that neglect of the civil laws would not affect the status of the married couple before God.

The section intimates the attitude of the commission regarding what is to be taken as the contemporary doctrine of the Protestant Episcopal Church regarding matrimony, that its solemnization is nothing more than an accidental blessing given to a civil contract. That this is no gratuitous inference may be more clearly gauged from a proposal made by a minority of the Commission definitely to distinguish between civil marriage by the State and a religious ceremony by the church, apropos of which Bishop Cameron Davis of Western New York has written the following:

A minority of the Commission proposed the following amendment to the Canon: "No minister of this church shall solemnize a marriage unless the parties thereto shall have been first married by a civil magistrate."

In proposing this it was stated that the separation of Church and State in America is a fundamental principle in our social policy and that this last vestige of Erastianism should, therefore, be eliminated. Furthermore, *marriage is primarily a civil contract*. The function of the Church is primarily to bless, to give grace, to sacramentalize the union. And in the opinion of this minority this special function of the Church would be best set forth in the minds of the people by requiring the two ceremonies. [Italics inserted.]

On the admission of the Chairman of the Commission, it was largely because of legal problems involved, as there are still some States which provide that people be married by clergymen, that the Commission as a whole was unfriendly to the suggestion.

The third section of the revised canon is a general requirement that public and private instruction be given on the nature of Christian marriage:

III. (i.) In every Parish instruction shall be given, both publicly and privately, on the nature of Christian marriage and the mutual forbearance and responsibilities of marriage. (ii.) No minister of the Church shall solemnize a marriage unless he is assured that the parties thereto are thus instructed and that both hold the Christian ideal of marriage. In which case, before he officiates, he shall require them to sign in his presence the following statement:

"We, A. B. and C. D., desiring to receive the blessings of the

Church upon our marriage, do solemnly declare that we hold marriage to be in nature a life-long contract for the physical and spiritual union of husband and wife, for the purpose of the procreation and the physical and spiritual nurture of children, and for the safeguarding and benefit of society. And we engage ourselves to make every effort to realize the Christian ideal and to avail ourselves of means of grace thereto as taught and provided by the Christian Church."

In connection with this, a comment of the Editor of the *Living Church* must strike even the thoughtful Episcopalian:

It is just as well to have such instruction definitely ordered . . . though we all recognize that canon or no canon some priests will always give . . . adequate instruction on this important subject, while others less able or less experienced will not or cannot [!!] do so.

One wonders whether the prohibition against ministers solemnizing marriage unless assured that "both" the parties hold the Christian ideal of marriage is an indirect prohibition of Episcopalians marrying Jews or other non-Christians. It is significant that the proposed new Canon nowhere makes any allusion to mixed marriages.

In view of what Articles V and VII later say about the remarriage of divorced people, there would seem to be considerable inconsistency in a statement that marriage is "in nature" a "life-long" contract.

Section IV provides for the establishment of some competent tribunal to pass on matrimonial questions. By way

of complement to it Section VI recommends that people having marital differences submit them to their minister for adjustment.

IV. Unless an ecclesiastical court with jurisdiction over marital causes is created by the Constitution and Canons of a diocese or district, the Bishop shall appoint a godly communicant, resident in the diocese or district, and learned in both the law of the Church and the law of the State, to find the facts of a marital question and to report such facts to him.

Those who are accustomed to accept the hierarchical organization of Christ's Church and the position of the clergy in it will marvel that "a godly communicant" should be suggested for finding the facts in domestic misunderstandings and disputes.

VI. If one party to a marriage offend the other, let the offended party before instituting proceedings for divorce lay the matter before a minister of the Church. It shall be the duty of such minister to labor that they may be reconciled. If in the end they cannot be reconciled, the minister shall report his findings in the matter to the Bishop.

The Editor of the *Living Church* admits that though this section has value as a statement of principle "it is obviously impossible of enforcement," as "it is doubtful that any estranged couples will avail themselves of its provisions simply because it is in the Canons of the Church." Bishop Page in his comment represents Section VI as an important educational effort on the part of the Church, seemingly nothing more.

The Lady Who Was Always Right

PAUL CLAUDEL

[The following story, which he calls "a sort of parable," was written in English especially for AMERICA by the eminent French poet and Ambassador to the United States.—Ed. AMERICA.]

A VERY clever and refined Lady saw herself in a dream as Hercules at a spot between two roads. It was like the entrance to a theater or music hall.

And, in fact, there were two ways.

The one at the left was a steep and narrow and rather dirty staircase lighted by raw and old-fashioned gas jets, no doubt leading to the cheap places in the Upper Circle, what they call in French the *Paradis*.

The one at the right was a wide and spacious and dignified porch, leading down in a gentle slope, and richly furnished with thick carpets, flowers, tapestries, gold-framed pictures, and graceful statuary.

All the well-dressed people, ladies and gentlemen, were going this way, laughing and chattering, all ready to enjoy the circumstance, and to have a good time.

The very clever and refined Lady had no hesitation whatever in going down the same way.

Sleek and oily ushers, all clad in smiles, went to meet all these charming people, and took their tickets with a smile. The refined Lady showed hers. It was not of the same color as the others, but no observation was made, and she was duly and respectfully introduced.

Well, after all, it was not a theater or music hall. It was

more like a kind of enormous waiting room, or something in fact resembling a Court of Justice. Thousands and thousands of men and women were there, all silent or talking to one another.

The Refined Lady looked through her *face-à-main* and was very satisfied and comforted to see there all of her friends and acquaintances. But all of them looked rather subdued and did not answer or only in a very few strange mumbled words when she gaily talked to them.

Many also were there whom she had not seen for a very long time.

How jolly and pleasant!

But, no; after all it was not jolly and pleasant at all. Rather there was a sort of gloomy impression, growing every moment more gloomy and sinister.

On the other side of the room, as far as you could see, were all kinds of vulgar and impossible people.

The Refined Lady wondered how they could have received admittance, all making a rather sorry show and all bearing on their faces a mixed expression of bitterness and expectation.

On her own side all looked silent, stiff, sullen, subtly hurt, and congealed into a condition of vastly injured dignity.

The Refined Lady felt herself ill at ease and out of place. The more so because her ticket bore no readable number and she could not succeed in finding a seat.

At that same moment she heard an Usher, like a page in the hall of a hotel, bawling her name through a megaphone.

"Here I am," she shouted. "Yes, I am Madame So-and-so."

The Usher took her ticket and looked surprised.

"Well, Madame, I was just looking for you, but how are you standing here at the left of His Lordship, when you were expected at his right, as you may see by the color of your ticket?"

"I do not know who is this precious Lordship of whom you are speaking. I saw two openings at the entrance of that show, and of course I took the right one."

"I am accustomed all my life to do the right thing. I always was told that I should have no fear of being wrong if I was right, and that I should always be right if I did the right thing, if I took the right way, if I claimed the right place, if I insisted on my right, if I clung faithfully to what was written, meaning Me, in the immortal Declaration of Rights."

And the Usher said: "All right."

And the refined Lady said: "If I am all right, where

is my right and dutiful place in this show? For I cannot find it."

And the Usher said: "My dear Lady, the fact is that by always doing in your life what seemed right to you, by always taking the right, by always clinging loyally and confidently to your own inner Declaration of Rights, the fact is that you have arrived, not at the *right* of His Lordship, but at his *left*."

"If you had looked properly at your ticket, you would have seen that at the entrance you should have taken not the right hand but the left, and so you would have arrived at the right of His Lordship, where a snug, cosy, little place was reserved for you."

"It does not matter," said the Refined Lady, "and it can very easily be remedied."

"I am sorry," said the Usher, "but it is too late, and you must stay where you are until His Lordship cometh."

"And what will happen," said the Refined Lady, "when His Lordship, as you say, *cometh*?"

"You will see by yourself presently," said the Usher. "All that I can say is that you will get the surprise of your life."

Rome, the Last Court of Appeal

J. DESMOND GLEESON

THE average, intelligent, non-religious individual of today, when he stops to survey his present world, must be struck by one remarkable thing. When he glances casually around him and notices, perhaps with a start, and for the first time, the world as it really is, he will discover that all the things that actually please him, all the things that normal men, such as himself, have ever held to be natural and even necessary, have now only one true defender; and that defender is the religious body which has its center at Rome, and is ruled over by the Pope.

Today there is no other organization which guards the natural ways of man, and stands up for the individual against the many ancient evils that have re-arisen to enslave him, and which still has a strong word to say for common decency. These ordinary, everyday matters are now assailed at countless points and by a variety, and even contradiction, of opponents. There is just one power in the world which stands up for them and stands up for them all. It is that same Church of Rome which so many have sneered at for being concerned only with the preaching of outworn dogma and for the finding of soft jobs for fat parsons. Strange modern facts seem to spring from these ancient dogmas.

The ordinary individual really does want a Home. If he is a religious man, he will probably take the trouble to see that it is a religious home, but if he is an irreligious man and is still sober, he will nevertheless desire a *home*. It is the normal cell of civilized life, the place where a man is free to rule as he likes, and outside the dominion of employers and dictators. It is not a matter of eccentricity, but of normality and it is further humanly desired that the

home should be a house, and, if possible, owned by the man who lives there.

For this little human cell there must be partners. Two reasonable and reasoning beings are required, man and woman. But there must be some bond between them that shall hold them together, and from which that necessary loyalty shall spring that may keep the partners in lengthy partnership. Such a bond may be found in the institution of matrimony, and the religious man will call it Holy Matrimony, while the non-religious man will leave out the word "Holy." But both will require the same bond, though they look on it in a different light. Both require that extraordinary alliance which has something permanent about it, and upon which only can the home be built.

Now if you search the world for a defender of this common, ordinary, but essential union of matrimony, you will scarcely find it until you find Rome. You will find defenders of almost everything else, but not of the sanctity of marriage. You will find defenders of divorce in plenty. You will be told that the human partnership is a matter of convenience, of passing pleasure, of whim or caprice. You will hear that it is only concerned with the reproduction and rearing of children. You will be told that the home is, anyway, a backward piece of organism that has played its part in the world's history and should now be replaced by something fuller, freer, and more in keeping with the spirit of the age. You will find defenders of experimental marriages between girls and boys, which are supposed to be a sample of the real thing before the parties decide that they will not (or even perhaps that they will) buy. You will light upon many more defenders

of many more types of questionable relationships, and subjects that make good headlines in the more popular papers. But if you want a defense of the old institution of matrimony, you must go to Rome for it.

Now the normal person, who also has the misfortune to be non-religious, does want the home and the wife. He still wants the mother and the child. He finds he is being offered everything but what he wants. He asks for simplicities; they offer him rich and varied complexities. But if he is to be granted his wish it will be thanks to none of the new teachers, but rather to that old teacher who brings two thousand years' wisdom to the commonplaces of life.

The dignity of man rests securely on the basis of the family and the family is the unit of the State. But the family life must be sustained from without. Warmth, food, and comfort must be brought to the little cell and these things must be earned by toil and stress. The family is thus dependent upon others, and its entire security ultimately hangs upon the conditions of this dependence. The whole thing rests on the dignity or the indignity of the individual, while he is working for others.

Here, again, the modern world comes in with a variety of opinions, which are more or less concerned with taking away the ancestral dignity of man, while the ancient Church insists with dogmatic firmness that this dignity must be preserved. The many forms of Socialism differ in detail, but they generally all manage to agree that the position of man is definitely that he should be the slave of the State. The supremacy of the State is assumed as fundamental. The individual, indeed, is not an individual but a number, one of a mass, something that is only seen when it is reckoned in multitudes. There are offers of comfort held out, offers of security, but only so long as the individual drifts with the stream and submerges himself respectfully in the mass.

In the ranks of Big Business the condition of the individual is roughly the same. The importance of the individual is lost in the efficiency of the mob, or perhaps, regiment. But against the whole theory of losing the Man for the benefit of production stands the Church. Other defenders of the workers there certainly are, but they are concerned for his wages and not for his dignity. And if the man of no religion wishes to have himself and his dignity remembered, he must look to Rome for such justice. Only in such vital documents as the "Rerum Novarum" is his status defined and affirmed with a sort of defiant gesture, as if the Church in defence of the humblest man, threw down a challenge to the whole world. In a ringing voice the Pope here declares the position of the Church with regard to the working man, and with a clearness that brooks no misinterpretation, outlines the only conditions that he will accept. And to the normal person, these conditions are just what he would grasp at, if he had the chance. They offer him a fair deal, recognizing him as a man with the dignity of his race. Nowhere else is such courtesy shown, and even the man who does not believe in the existence of souls may at last be glad that the Papacy not only does believe in them, but believes also in the equality of souls. Agnosticism has not succeeded in believing in the equality of men, but rather

in their inequality, and the division of the world today, which is one of its greatest perils, springs largely from this basic misunderstanding of the value of men, and especially from the disbelief that before God they are of equal value.

Another point at which the Church of Rome is found to be the only firm defender of the traditional human decency is the point of birth control. It is a large and tangled matter today, and the man of no religion does not always wish to have his traditional decency defended in any case. Nevertheless, the majority of his kind do recognize that birth control is indecent, that it is somehow shameful, be he never so enlightened, and that it is a matter that is not referred to in polite (I had almost said, decent) company, even by those who practise it.

But the common individual should strive to recollect what were his first reactions when the crude details of birth-control, the actual details which govern its practice, were originally revealed to him. It is probable that the earliest feelings on receipt of this knowledge were those of deep disgust. I think this first emotion was a true one, that birth control (which, by the way, is the opposite of control and results in no birth) is really disgusting to the human race. Anyway, there are many who acknowledge no creed but who still hate the practice of birth control, as in itself an unnatural thing. To such the only voice of comfort comes from Rome. No other teacher denounces the vile practice. Most of them champion it whole-heartedly, while others, who do not like to show enthusiasm, nevertheless think it a wise thing. Even the Anglican Bishops try to make terms with birth control, holding that in certain circumstances it may be a useful practice, and one that carries with it no stain of sin. Obviously anyone who wishes to take advantage of the practice has only to persuade himself that his circumstances render it useful and wise, and then he can get away with it with the approval of his bishops.

But even those who may take personal pleasure in the lack of responsibility attached to birth control may be of the opinion that this license is a very bad thing for nations, that the vice cuts much deeper than it appears to on the surface, and that the race has shortly to pay dearly for its illicit playing with passions. Such people will look around in vain for a voice of warning from its own prophets, and the only voice that speaks will come from him who occupies the centuries-old throne of St. Peter in the city of Rome.

It will be seen, then, that the honest heathen of today, bewildered and surprised by his own leaders, will only find his personal dignity and his private tastes defended by the Catholic leaders. He will often find his own teachers making war on the things he loves, trying to make him drift with a tide he dislikes. The only thing that stands up above the drift is the old rock of Peter. That is, of course, as it should be, and yet, to the pagan, perhaps a curious thought. Even at the very end, when he is dead, his teachers would burn him in the good old pagan way.

But if he desires Christian burial (as well he may), he will find that the sole organization of any power insisting on that today is this same Church of Rome.

Catholic Settlers in the British Empire

WILLIAM TEELING

IN spite of widely advertised curtailment of migration movements, the experience of the Catholic Church in Great Britain is that still some 10,000 to 20,000 Catholics are leaving Great Britain and Northern Ireland annually. In 1930 alone, a year when Australia had completely closed itself to migrants, when New Zealand continued to do so, when Canada was doing all in her power to stop Britishers coming out—at any rate in the latter part of the year—and when the United States, instead of admitting, was preparing to repatriate as many illegal visitors as possible, the British Isles sent no less than 14,000 Catholics to other countries, and the majority to Canada.

It has to be remembered that the countries of the British Empire, though they may prevent the landing of Britishers without funds, find themselves in a difficult position with regard to those migrants who can pay their passage and still show some money on landing. It is furthermore not easy to find out whether that money or that passage has been paid for by somebody else, privately, and still more difficult if the migrant has relatives in the country to which he is destined.

The Catholic Church in Great Britain, with some two million souls, cannot like to see an annual leakage of 14,000 members at the very least, and in an ordinary year of far more. It may be a leakage of people out of work, but if it is, it is of the best of those out of work, the ones with the enterprise and keenness to pioneer. It is more likely at present to be a leakage of those with a small amount of money, farmers or small shopkeepers. They have perhaps enough money for themselves, but they have growing families of four to eight children, and cannot see a future for the children in England as rosy as it seems in Canada or Australia, or the United States could they get on the quota. These people are in many cases selling all they have and migrating. They take away from England money that is probably needed for the support of a local church, only struggling in its own infancy—and they may perhaps go to an area where it is impossible to get to church at all or to have their children brought up in any kind of Catholic surroundings.

The Catholic Hierarchy, with educational and other battles in front of it, needing as many Catholic supporters in the country as possible, has also to realize that the percentage of Catholics in the rest of the Empire must also, if possible, be kept up. This has put them in a difficult position, the worst of it being that of these fourteen to twenty thousand Catholics leaving Britain's shores for many years now, by far the largest part seem to have been lost entirely to the Church. They have gone under the auspices of some railway or shipping company, some charitable organization with perhaps a harmless name covering a definitely anti-Catholic society, or vaguely on their own and found themselves eventually completely lost to the Church.

This position, at least, the English Hierarchy felt it must combat. Up to 1927 it left the organization in the hands of the St. Vincent de Paul Society, but in that year the S. V. P. petitioned the Bishops that the work was too large for a branch of S. V. P. work and asked for an entirely separate organization. In 1927 this was formed and called the "Catholic Emigration Society of Great Britain and Northern Ireland."

In 1928 the British Government, which had been empowered under the Empire Settlement Act to grant monies to approved societies for migration purposes, recognized the British Society and from then on has paid over half their office and organization expenses, and will give a substantial grant to such branches of the Society as may be established in any of the British Dominions. The rest of the money is found by the Catholic Hierarchy and laity. The work is certainly apostolic and in the best interests of the Empire—but is almost unique in being an entirely Catholic organization working for Catholic, if indeed imperial ends, and yet half-financed by the British Government.

There is a head office in London with a paid secretary and two typists; a voluntary branch in Cardiff and in Birmingham; a paid branch in Newcastle, in the coal-mining area, and a branch receiving a small grant in Liverpool. The Society has a general committee meeting in London once a quarter, and an executive committee of eight laymen and four clerics representing the four Archdioceses of England, which meets every fortnight in London and works entirely voluntarily. Northern Ireland and Scotland are affiliated to the organization.

Notices describing the society are posted on every church door in the country, and pamphlets about it are to be found in nearly every shipping office in the Kingdom. Most migrants before leaving the country have to have their papers signed by a prominent local resident, and in the case of Catholics this is often the priest. He usually makes sure that the migrant, even if leaving under some other society, gets in touch with, or at least knows of the Catholic organization and its branches abroad. The shipping companies also send to London the names of all their third-class passengers registered as Catholics. The Society does its best to get in touch with as many as possible before leaving, but so far has not got itself sufficiently well known to touch any but a fringe of those departing. The shipping notices often come too late.

At each port, Tilbury, Southampton, Liverpool, Glasgow, and Belfast, a priest is there to bid Godspeed to as many as he can find, and to give them the addresses of representatives on the other side. In many cases the Catholic Society provides funds for the journey, or clothes. Its most useful work, especially with regard to Canada, is to see that the migrant aims to go to a part of the country where he will be near a church, or with a Catholic family, and if possible to find him definite work.

In Canada, three distinct organizations are helping the British migrant. The Catholic Society for British Migration, financed jointly by the Canadian National Railway, the Canadian Pacific Railway, and the British Society in London, with the funds provided by the British Government, the Sisters of Service, who find their money through friends in Canada, and the Knights of Columbus. The latter finance chaplains at Quebec, Halifax, and St. John, the three ports of entry, and another at Winnipeg, looking on this rightly as the distributing center for the West. These chaplains work with London and with the two other Canadian organizations. The Catholic Society has head offices in Montreal and a branch in Toronto and Edmonton. They try to find work for people in the East, by sending around priests on Sundays to the different country chapels to find out from the local Catholic farmers what labor they require in the immediate future. In Edmonton they work two completely Catholic colonies.

The question of the influx of Central European Catholics not understanding the English or French language, has been an almost superhuman problem for the Canadian Hierarchy, especially in the West, and many thousands of illiterate peasants have left the Church, thinking in all innocence that changing their country they also have to change their religion. In some way to combat this, the Archbishop of Edmonton has done all possible to get colonies of Scottish, English, or Irish Catholics, though many only spoke Gaelic, to settle amongst these alien races and do what is possible to show them that their new nationality does not mean a change of religion, and also that the Catholic religion is not in Canada State-supported, and that they must do something to help their priests to live. This plan has done well, and as the years go on should develop definitely Catholic areas: areas that will have some political say in educative and other questions, and areas that should have a useful influence in the building up of Alberta and Canada.

Perhaps the most romantic and finest work is that done by the Sisters of Service. They follow in the footsteps of the Sisters of St. Joseph, founded in Australia in 1857 to go out into the bush with the motto, "Never see an evil without trying to remedy it." Less than ten years ago they came into existence, finding that nearly one-sixth of the total number of Catholics in Western Canada were totally out of touch with the Church, its Sacraments, and its teachings. They found that in one part of these vast areas other religions published more than eight weekly journals and the Catholics none, and they realized that here was as clear a missionary field as any in Asia.

They are still less than one hundred strong, but they have a few Sisters at every port to meet the immigrant. They have a hostel at Montreal and others at Toronto, Winnipeg, Vancouver, and Edmonton, hospitals in far-away Northern Alberta, and in each center a welcome for every Catholic immigrant girl. Weekly they hold dances for these girls and for Catholic boys, so that they may meet each other and perhaps marry, and all the time they carry on correspondence courses in teaching catechism, etc., to the children, in un-get-at-able districts. They have found not only the children in these lonely farms and villages

take the course, but often much older people keen to return to the faith and to learn more about it.

Often through the winter months they teach in schools, traveling through snow-covered country, with a temperature well below zero, and when summer comes, they go out from the cities to the most inaccessible places and spend a week in one village and a week in another, all in places where priests have not the time to penetrate. These are the people, working with such laity as the Knights of Columbus and the Catholic Women's League, who are helping not only place the Catholics arriving from Great Britain, but also to assimilate those from other countries, and by sheltering and searching for employment, save from deportation yet others who can no longer find work themselves.

In Australia, the work is in detail a little different—but in essentials the same. The migrant to Australia must be sponsored for at least a year by some responsible person in Australia. For this purpose, a special Catholic organization is kept working in Perth, Western Australia, and another in Brisbane, financed largely from London. They try to find such families. The Knights of the Southern Cross and the Catholic Women's League also do all in their power to help the Catholic find suitable employment. For the moment little is being done there, but the results of the last few years have been even more satisfactory than in Canada.

Catholic migration is nothing new. It is almost as old as the Catholic Church itself. We read about it in the Acts of the Apostles, and especially of the migrations to preach the Gospel. In the world of tomorrow it is essential that Catholic teaching should make itself felt. The Dominions of the British Empire will have a big voice in that future world. The Catholic body throughout the Empire is striving to have so effective a migration machine that the number of Catholics lost to the Church in the change of country will become less and less as the numbers increase. While the movement is slack is the time to perfect the machine. Within recent months the organization has been and is still being thoroughly overhauled. It will be ready for a work that should continue for many years. And what it does may be of vital importance to Catholicism all over the world, and especially on the American continent.

AT THE TOMB OF CARDINAL TAVERA

Wrapped close in the robes of a Prince of the Church, he lies
Where four tall candles ceaseless vigil keep;
The peace of hallowed living wreathes his eyes,
As if tonight, grown tired, he fell asleep.
Carved with all sumptuousness of perfect art,
His very breath seems moving the dim air,
And every love-beat of his noble heart
Seems kin of those meek hands entwined in prayer.

Unmatched is death's clear eloquence; here is gold
Of goodness, learning, piety—the worth,
The wealth of things least sought by men of earth—
Spread out like some rare tapestry unrolled.
This place is fit but for angelic mirth,
For here one smiles in sleep, though very old.

J. CORSON MILLER.

The Beggars' Chorus

JAMES F. KEARNEY, S.J.

WAS there ever a time when the world was as interested in beggars as today? Patrick Henry would have failed miserably in the Orient; for we have it on the authority of no less a person than Sun-Yat-Sen that it takes the word *riches* to strike the chord in the Celestial heart that the word *liberty* does in ours. If you pleaded with a group of Chinese to come, follow you and fight for liberty, they would simply not understand, no one would stir. But if you offered to show that same group how to enrich themselves, says Sun-Yat-Sen, since this would be to evade their chief source of suffering, which is poverty, they would follow you at the risk of their lives. Wherein it would seem they are not so fundamentally different after all from the American Babbitt who makes no secret of the fact that he is out for the money; or from the European Babbitt who pretends that he is not, except of course for gold, and silver, and paper currency. He keeps *his* thoughts on higher things even while charging you double.

Since this desire for wealth is almost as catholic as original sin, it is not astonishing that beggars want copers. Even they are finding it hard to keep up their standard of living; and Chinese beggars are no exception. They love to station themselves along the route to Catholic churches, for though they have never read or even heard of Holy Scripture they know somehow that there is a text which says, "Whatsoever you do to one of these my least ones you do it to me," a text which has an uncanny influence on certain warm-hearted Christians.

I have seen these poor creatures in their rags crouching on the cobble stones, which are cold in Shanghai when the wind sweeps down from Siberia. With hands clasped they kow-tow magnificently till their foreheads almost touch the earth, smiling hopefully at first one passerby then at another. Sometimes the beggar is an old man, blind or legless or otherwise mutilated; sometimes it is a wretched mother with a half-naked babe in her arms; sometimes it is a ragamuffin of a lad, or his dirty-faced little sister, who runs along by the side of likely prospects, especially priests, thank God! muttering something in unintelligible Chinese, but with the Esperanto gesture: arm out, hand open, palm up. There was once a king of beggars here, and Lord help the poor creature who begged without having first paid him homage! Doubtless, then, in this as in other professions there are not a few unworthy members. The Saviour seems to have neglected making that an excuse for refusing them, perhaps because of a little incident which took place one winter's eve:

"There are altogether too many of you fellows around."

"But I'll work for you and pay for the room, sir."

"We have no work to be done, and besides there isn't a spare room in the inn. Good-bye!"

In China the beggars are constantly with us, but it is at the Chinese New Year that tradition assigns them special importance. You know, of course, that the Chinese New

Year comes much later than ours and lasts about fifteen days. The dominant wish of this celebration is for material prosperity. None may sweep the house for the first three days of the new year lest a mite of prosperity fallen by chance on the floor should be accidentally dusted away, thus depriving the family of that much precious felicity during the coming year. After the solemn family banquet on New Year's Eve, the children come and congratulate their parents, who thereupon present each with what is most desired, a small sum of coins strung on a red cord as a token of health and prosperity during the coming year. Strips of colored paper are then pasted slantwise across the door, which no one may open before the New Year has dawned, for to do so would bring down woe on the family, and all the happiness expected during the year would escape through even the tiniest slit. One of these papers contains the words, "Let great prosperity attend the opening of the door."

Some families after midnight take a paper image bearing the inscription, "God of Poverty," and burn it outside the house, then return to set up a picture, in the family shrine, of the "God of Wealth," before which candles and incense are lighted, while all bow down, begging this god to bestow on them a much-needed increase of material prosperity. At the principal meal on New Year's, abstinence is sometimes observed in honor of Buddha, always with the hope of obtaining wealth, happiness, prosperity during the coming twelve months. No word or action however insignificant that would break the spell and destroy the financial success of the dawning year must be permitted.

After ages of testing, this pagan prosperity program has been found to work out about as well as any other.

But our beggars? For once in the year they may be choosers. Taking advantage of the superstitious belief of even the most respectable families, they go around in groups to offer their best wishes and incidentally to demand a little present of food or money, or both. They know well that no one dares refuse them, for that would be to start the New Year badly. Two groups are formed. One, composed of those with the finest voices, chants a lovely selection of verses wishing unbounded prosperity; the second group express their hearty approval at the end of each verse by a fervent "*How!*" equivalent to the "Amen" in a Negro camp-meeting. Take a look at some of the verses:

The New Year season is here; may you become very wealthy!

Amen!

May gold and silver coins fall in showers on your family.

Amen!

May you become the richest, or at least the second richest, person in the country.

Amen!

All this is to gain the good will of the intended victim. Who could resist such a prelude? There is a pause; then the stanza begins, running somewhat like this:

Last year your income amounted to hundreds and hundreds of dollars.

Amen!

May it mount to the thousands this year!

Amen!

This verse is repeated thrice, and the vociferous *amens* show that the beggars mean what they are singing. Then follows a little personal request:

Before we leave, pray give us a pair of fat rice dumplings.

Amen! Amen! Amen!

May silver pieces, larger than barrels, fill all your coffers.

Amen!

May a shower of precious stones lie at your front door.

Amen!

May agate gems fall in heaps at your back door.

Amen!

For our good wishes, give us twenty-four pieces of silver.

A-a--men!

The final stanza is made up of ten Chinese wishes for happiness. It is a solemn affair, deeply symbolic. Each beggar gathers a handful of dust and casts it ten times against the rich man's door, expressing a delightful wish each time. Here are some of them:

First, we cast gold at thy feet.

Amen!

We sow seeds of silver before thee.

Amen!

Mayest thou have five sons, all with college diplomas.

Amen!

May your house abound in riches forever.

Amen!

May seven wives be at thy fireside.

Amen!

We must note here that this is not a curse; pagans sometimes have very curious notions of felicity. The serenade closes triumphantly:

May thy children and grandchildren all become mandarins!

Amen! Amen! A-a--a--men!

After all this, how tame our "Happy New Year" sounds! But suppose the rich man does not appreciate these wandering minstrels, and fails to serve up the dumplings or hand out the silver requested? He will not fail; for if he should there would follow a terrible thing—a Chinese curse! Fortunately I have never been present at one. An old missionary priest says he heard a woman pour forth the most awful maledictions on three successive days for an hour at a time on the unknown thief who had stolen her only rooster. With a butcher knife in her hand, stroke after stroke, she symbolically cut his family tree, past, present and future, into pieces for what he had done. But worse than this is a beggar's curse, worst of all if he be a blind beggar. The person cursed will tremble violently from head to foot, for his new year is hopelessly ruined. Even Chinese Christians fear a curse.

I sincerely hope that the Government in its efforts to abolish the Chinese New Year will not do away altogether with this charming vagabond chorus.

Ten mills make one cent, do they not? Well, it takes only a cent to satisfy a Chinese beggar, a Chinese penny, whose value is hardly greater at times than a mill. There are so many beggars! Still, it is hard to pass even one without tossing a coin in his basket. It is dangerous to drop two; for if Lazarus thinks you are Dives he may

hate you. My carfare home costs sixteen large coppers, and sometimes a re-count confirms the evidence that I have just sixteen! It is then that I must slink away from the crouching figure, pretending like so many, not to notice his kow-towing. But if he should break out in maledictions? It would seem very like the awful words, "Depart from me, ye cursed! . . . For I was hungry, and you fed me not."

On second thought, it's better to go back and give one. It may mean getting home late, but I'm going to walk part of the way!

At the Chapel of the Miracles

JULIA NOTT WAUGH

ON the outskirts of Mexican town in San Antonio is a little adobe shrine greatly beloved by the people of the quarter. They call it the Chapel of the Miracles, and to it they are forever going to make supplications before a wonderworking figure of the Christ, and to leave thank-offerings for mercies vouchsafed them.

It is the simplest of little rooms, surmounted by a cross, standing in the yard of a humble Mexican family. Roses and oleanders blossom against gray walls. *Corona Regina* climbs over the roof, laying where it will long sprays heavy with pink blossoms. Under the tall locust tree beside it is the inevitable garden of the Mexican peasant—an assemblage of cans and pots and boxes where grow roses and lilies and any other flower over which a woman of the race wills to weave her enchantment.

The chapel itself has the casual charm of the achievement of these people. Things just happen to it, as they have been happening through all the many years of its existence. Nearly a century ago (some say longer), Teodora Rodriguez de Jimenez built a little adobe-walled, dirt-floored shrine to shelter an image of the Christ which was believed to possess miraculous powers to heal and to guard from danger. She cared for it faithfully all her life long, and it is today the pious charge of her descendants. Thousands of people have passed through the wide doorway to pray and to give thanks to Our Lord of the Miracles. They are poor, the simple folks who come to worship here, but their offerings have been generous—to the point of embarrassment, it is said. Candelaria de Jimenez, present custodian and granddaughter of old Teodora, feeling that that which was given at the shrine should be returned to it, has had the little room plastered without and ceiled and floored and painted within. It has lost, of course, a certain quality of earthy charm, but it has remained what it should be, a continuing expression of the people whom it serves.

Over the altar hangs that black-bearded, agonizing Spanish Christ to whom the chapel owes its fame. And to one side is a heavy-figured, suffering Madonna.

"Where did you get the crucifix?" you ask.

"There was a fire at the Cathedral a long time ago," Candelaria answers. "The priests give the holy figures to good people to keep in their houses. They give the Christ to my grandmother. She bring it here. She begin to ask people for money to build a chapel. Many people give

her a little money. She build a chapel, they hang the Christ over the altar. There He stay."

"And the Madonna?" you query.

"I buy her," says Senora Candelaria, who has borne fifteen children, who has washed and cooked and scrubbed nearly all her life and possesses almost nothing. "I hear she is very good, and I buy her from another woman."

Candles are always burning before these figures. Nearly always there are flowers. And the blue walls of the little room are covered, completely covered from floor to ceiling, with the ex-votos of grateful people. Simple souls come to the Chapel of the Miracles who feel the need for some tangible expression of emotion. Often they bring crude pictures illustrating in graphic detail the calamity the donor is grateful to have escaped.

Drawings of wildly careening automobiles, of ferocious railway trains on the verge of annihilating whole families, photographs of pitifully ill people, are much in evidence. A picture of an old man being gored by a bull is in memory of the wound which the donor survived, due to intercessions in this chapel. Another, of a man praying in prison expresses a wife's gratitude for her husband's acquittal of a charge of murder. A young man has put into a frame his wedding gloves and a spray of orange blossom, together with a photograph of himself (the merest lad) and a prayer that his marriage may be happy and his wife true to him. Histories of illnesses miraculously cured, of accidents escaped only by divine intervention, are written out in a fine Spanish hand and hung on these walls. Small girls and sometimes their mothers leave braids of black hair, cut as a penance or in fulfillment of a vow.

It matters not how often you enter here, always you will find something different—a new picture, another testimonial, an arrangement of flowers. At Christmas the *nacimiento* (crib) stretches across the whole end of the chapel beneath the great crucifix. Always it is elaborate, always it is individual, never is it the same. Here come from time to time during the season picturesque bands of players to give partially in the chapel, partially under the stars, their naive drama of the journey of the shepherds to Bethlehem. Here on some night of spring a young girl brings sprays of red pomegranate blossoms to lie like spots of blood on white altar cloth. Here on the hot days of early summer trudge men and women with the great creamy flowers of the cotton plant; and later in the season they come with full-weighted boles in token of their gratitude for the crop which is maturing. Whatever these people possess that seems precious or lovely to them, they offer at the Chapel of the Miracles.

Candles are always afflicker in this little blue shrine of thanksgiving. Nearly always there are people here—a group of gentle-mannered children kneeling before the altar; a workman in poor, worn clothes who carries about him the essence of human dignity; those black-draped women who suggest acceptance, tranquillity, yet are, one feels, quivers full of life. They kneel with lighted tapers in brown hands before the agonizing Christ and the sad Madonna, in that little room sweet with flowers, fragrant with the memory of uncounted prayers.

Education

The Law on Education

PAUL L. BLAKELY, S.J.

PROMULGATED almost exactly fourteen years ago by Benedict XV (September 15, 1917), the Code of Canon Law contains 2,414 canons, and eight supplements. The literature published in connection with the Code would fill a library of respectable proportions, and is daily increasing. These well-filled shelves imply no obscurity in the purpose or wording of the canons, which are expressed with admirable clarity. They are, rather, a manifestation of a world-wide revival of interest in the study of canon law, and of the manifold questions of jurisprudence, history, and liturgy which arise from it.

Certainly no one can assert that the Code speaks in dubious tones when it treats of the duties of parents to their children. No parent can find an escape in the plea that the Church has left even one point, which touches the child's education, in a mist of obscurity. Its plain and detailed requirements are in startling contrast to the free and easy spirit which seems to rule the schools in these lax days, and is satisfied when the child attends some school for the period prescribed by the State. The Church is more exacting. While it by no means neglects such material factors as buildings and equipment, it is more concerned with the contacts which the child will make, after he enters the school. Who are his teachers? What is their chief aim in teaching? What means do they propose to use? What is the tone and temper of the school? These are of essential importance in her eyes—as they are in the eyes of every sensible father and mother.

The Code begins in canon 1,113 with a general outline of parental duties in education. Education must look, first of all, to the child's training in religion and morality. If this training is omitted, the school is bad, not merely by defect, but bad in itself, since it fails utterly to provide for the child's most important interests in life. Next, the school must care for the pupil's proper physical development, and fit him for the duties he will assume as a member of society. "Parents are bound by a most grave obligation," recites the canon, "to provide, to the best of their ability, for their offspring" an education which includes these four aims.

It may be remarked that this canon is not ecclesiastical legislation. The Code here merely restates and enforces a duty which arises from the natural law. For the child, as St. Thomas teaches, is in a sense an extension of the father's personality; the link between them has been forged by nature herself, and can never be dissolved or broken. From this connection a multiplicity of duties arise. Parents may be assisted in fulfilling them by the Church, the State, by private societies, or by individuals. But, ultimately, these duties devolve upon the father, and he cannot wholly transfer or alienate them.

Parental duties imply rights, but not rights that are exclusive and supreme. Thus the State has certain rights in education, not directly, but by reason of the fact that it may demand that the child be prepared for his duties as

a citizen. The Church, too, possesses rights in education, because all real education must provide a training in Faith and morals, and in this field the Church alone is empowered to teach, guide, and judge, with sovereign authority.

Teachers, then, do not act because of any commission from the State. Their authority exists solely by delegation from the parents. In the case of the Catholic school, this delegation is confirmed and ratified by the Church.

Plainly, this Catholic Church is not a kind of social club, in which interference by the president or secretary would be insolence and effrontery. The Church of God is a perfect society, with sovereign rights and powers, which it never hesitates to exercise for the spiritual welfare of its children, and of the world. Were it to hold back, to speak in dubious tones, allowing, by its silence, Catholic children to be trained in schools in which the leading professors assert, and teach, that God is a myth and religion folly—or that religion has no essential place in education—it would not be Christ's Church, but an aggregate of pusillanimous hypocrites.

These reflections lead us to Section XXII of the Code.

Here we find twelve canons on education, numbered from 1,372 to 1,383. Some state the right of the Church to found schools of every grade. Others refer to the inspection of schools, to certain courses to be offered in all schools (and, what is more, taken!) and to the granting of degrees. But what is of most direct importance to parents is, perhaps, the famous and much-discussed canon 1,374.

Catholic children must not attend non-Catholic, neutral, or mixed schools; that is, such schools as are also open to non-Catholics. It is for the Ordinary alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils.

To this canon nearly thirty references to Encyclicals and Instructions of various Roman Congregations are appended. These references are cited, not for the sake of clarity, but to show the unbroken practice of the Church, and the solid reasons which underlie it.

The canon is indeed so clear that extended comment is quite unnecessary. The natural law, as has been pointed out, puts upon parents the duty of providing as best they can for their children. But first among their obligations is to care for the religious welfare of their offspring. Morally speaking, however, it is impossible for parents to fulfil this obligation, binding under grave sin, when the children have been placed in non-Catholic schools—a fact which, I regret to say, earnest non-Catholics seem to recognize more sharply than some Catholics.

I can allow for the exception. Some children have parents who can give them an adequate education in religion and morals at home, and somehow—by a kind of miracle—keep them free from the taint of the school in which religion and morals are derided, either openly, or by the fact that religious and moral instruction is completely omitted. I allow the exception, but must insist that it is an exception.

I may also add that this process is *bona fide* only when, as the Code clearly states, it is tolerated by the Bishop.

"Ordinary" means the Bishop of the place in which you live—not some friend who "sent all her children to non-Catholic schools, and now they are all good Catholics." If they are, their mother can take no credit to herself, except for the possession of an improperly resilient conscience.

When the child has been confided to the care of the Catholic school, then, and then only, may Catholic parents assure themselves that they are fully meeting an obligation which the Church considers "most grave." The lawless age in which we live makes that grave obligation yet more stringent. Parents must not blind themselves to the fact that dangers to faith and morals, almost unknown in their youth, abound today. No man with any feeling of responsibility for the welfare of his children can think of them struggling with the world as it is today, but with a sense of misgiving. Long is the road which those little feet must tread, and many there are whose purpose is to lead them astray from all that Christian parents and a Christian civilization consider most sacred. Only by the training which the Catholic school can give, will our children be protected against them.

Is your child in a Catholic school?

If in a non-Catholic school, has the Bishop been consulted?

If he has not been consulted, it is effrontery to pose as a Catholic, and dangerous to say the "Our Father." For you who beg to be protected from temptation have yourself led your child into temptation.

Sociology

A School of Catholic Action

FRANCES BITTNER

AN embryonic project is intangible. Only when the need for such project threatens to obscure the living horizon, is one inclined to foster it. But in a word where men work with men for God, zeal like a disembodied spirit swings gloriously past material red lights, avidly seeking out the need before it should raise its pleading cry. Thus is explained the birth of the Summer School of Catholic Action.

A sodalist of one year's standing, still in league with secular thought and action, as yet hardly weaned from the conviction that superprudence in matters of education is most commendable, I listened to the plans for this summer school. I wondered what shape it would take. Would it be just another garden variety of summer school as we all know it?

Father Daniel A. Lord, S.J., the man most actively responsible for the materialization of this idea, conceived it as a logical project, probably the most important one so far in fact, in the spreading movement that is giving new strength and added inspiration to the Sodality of Our Lady all over this country. In a moment of supreme confidence, he had the hope that the attendance at the new school might possibly number one hundred. None of the others were nearly so optimistic. With little more than curiosity I registered. I was the twelfth.

St. Louis University, through the dean of the School of Sociology, Father Joseph Husslein, S.J., declared its faith in the scheme. With old-world grace, Fontbonne College of Clayton and Webster College of Webster Groves, both women's Catholic colleges in the suburbs of St. Louis, Mo., yielded the summer quiet of their campuses and classrooms; gave the efforts and hospitality of their nuns, to the debut of this infant prodigy. And this youngling, though presented with all the traditional fears incumbent on the new—that first week at Fontbonne College and the second at Webster College, played the mesmeric. From the first day it caused the callow and sophisticated, the experienced and practical, to bend and dip and glide and whirl to the tune of "Christ and the Blessed Sacraments," "Christ and the Modern Problems," "Christ the Leader," "Christ The Teacher," "Christ The Organizer," "Christ and His Mother," "Christ in the Mystical Body," "Christ and the Multitudes," "Christ in the Life of the Individual," "Christ's Zeal for Souls," "Christ the Litterateur."

In the morning general sessions, from ten to eleven a.m., one of these topics formed the subject for discourse. Here there was no sign of the ephemeral. All was fact: incidents in Christ's hidden life; Christ's miracles and the meanings to which they point; Christ and the establishment of His Church; the parallel of Christ in His times and Christ in our times; Christ in His relations to His Mother bearing on our relations to Mary; Christ and personal holiness.

Students, they absorbed with incredible relish, and absorbing, they began to realize the ingenious force of an exhaustless Source: that the Christ of Judea is, from eternity; is today as yesterday and tomorrow the vital and vitalizing factor in all lives and in all walks of life; that in all conditions and circumstances of life, Christ is Catholic Action; that without action there can be no life; that hence, for a Catholic, life must begin with Christ and continue, through Christ, in Catholic Action. This was presented with startling and manifest application to every individual.

Even while they gaped at the wonder of these eternally new revelations, each day, from eleven a.m. to noon, succeeding classes divided into parish, high-school and college groups, took up a new aspect. They went from the generality of the first discourse to particulars. Lecturers emphasized the need for and obligation toward the furtherance and support of Catholic Action. Sodality Committees, apostolic, Eucharistic, publicity, literature, were explained, and possible programs mapped out. Sodality union, rule and organization were analyzed and justified as necessary and helping factors in the life of the Catholic.

The noon hour afforded an opportunity for general discussions and friendly arguments, pro and con, definite and immediate responses to what had just been heard. Even during the rest hour, extended to 2:30, boys and girls, men and women, allowed themselves no respite from a retracing of the matter taken up in the morning classes. The spirit of Catholic Action so infused each one that recess unconsciously became a personal class hour.

Refreshed and formally reunited in their respective classes, students, from 2:30 to 4:30 p.m. were offered laboratory periods. Methods in scouting, Catholic liturgy, catechetical work were practically discussed. A study-club meeting and a sodality meeting were demonstrated. Poster work, the making and the displaying, claimed a fruitful hour. The best means for effective play production with the least possible financial outlay were illustrated. Bookracks, the display and distribution of Catholic literature, found their place in these laboratory sessions.

The round-table talks, at 4:30 p.m. stimulated live interest in the practical individual difficulties that confront every active Catholic. Here definite possibilities for Catholic Action were argued from the floor. And those around the tables needed little encouragement. In fact, owing to the time limitations, it was necessary now and then for the chairman to revert, regretfully, to certain parliamentary methods of discouragement.

Generally, definitely, in detail, personally, the Summer School of Catholic Action brought home the Fact—to the individual for the individual, and for the group—Christ, from the rising of the sun, to the next rising.

An experiment, the launching forth of a product of mind, of a habit of conduct, into practice of some sort, whether or not it achieve ultimately the end hoped for, must show findings of some nature. Granted the novelty of a pioneer scheme, granted, too, the attraction offered by the School of Sociology of St. Louis University—three credit hours—there still remains, apparently unaccounted for, the extreme hunger, so evident during those two weeks. A naked, unashamed hunger for the ideas, the new possibilities for Catholics and Catholic Action.

Our modern educational system endeavors to group individuals according to age, talent, tendency, interest. Yet, despite the careful segregation, ordinarily a fair portion of high-school and college classes may be said to be inflicted on the students rather than held for them. But the Summer School of Catholic Action presents a unique situation: 350 registered students; 150 auditors. A school claiming among its enthusiasts high-school boys and girls, college boys and girls, priests, seminarians, nuns of innumerable congregations, men and women possessed of years and variety of practical experience in the professions. Temperamentally, scholastically and professionally different as they were, how account for the harmonious whole of the Summer School of Catholic Action? How account for the fruits gathered from so general and motley assemblies, and yet so individually applicable?

How explain this phenomenal craving? How justify such obvious desire for knowledge and responsibility in face of the criticism flung at the Catholic world—that it boasts no leaders?

Wherever Catholic Action is discussed, a query arises. Where are the leaders coming from? The inception of the Summer School of Catholic Action is a tangible beginning. It meets the need for action. Let it be hoped that this "infant prodigy" will evolve in increasing ratio to its promising beginning. Let it be hoped that it is destined to prove the agency through which the world shall be led from its present complexities.

With Scrip and Staff

ONE of the afflictions of having a memory, or enjoying the vicarious memory provided by history, is resentment at hearing things called new which are so old as to be forgotten. A recent writer in the *Journal of the National Education Association* describes the activities of the representatives sent out by the Department of Public Education of the Federal Government of Mexico to establish country schools. (There may be a bit of yearning for the day when our own Federal Government could provide jobs for innumerable teacher-college graduates by sending Federal agents out on the educational warpath, with the same brilliant success as has marked our Federal Indian schools from the outset.) At any rate, the Information Service of the Federal Council of the Churches of Christ referred to this as the "activities of a new type of missionary in Mexico." It is a new type, apparently for the reason that the old type of Mexican missionaries, who did exactly the same thing, only infinitely better than any Federal agency can ever hope to accomplish, were cut off by successive Federal Governments from doing anything at all. If there is any novelty at all, it is simply in the fact that religion, which is the keystone of any constructive educational system, is omitted from the "new-type" scheme.

CLOSED retreats for Indians might seem as new a type of mission work as one could fancy; though in reality the practice was one familiar to many an old-type missionary as well. The first laymen's retreat for the Sioux Indians on the Pine Ridge Reservation in South Dakota took place this year from July 28 to 31. Father Kuhlman, S.J., of St. Louis, an apostle of laymen's retreats in the Middle Western States, conducted the services. Father Kuhlman was one of the first organizers of the laymen's retreat movement, just twenty years ago, at St. Mary's College, Kansas.

The Pine Ridge Reservation, sixty miles wide and over a hundred miles long, contains, besides some 1,000 whites, over 8,000 Sioux Indians, nearly one half of whom are Catholic. Many of these poor but hard-working Indians left their farms and other work and came long distances, some more than 100 miles, over high hills and rough trails to gain the spiritual blessings of the Retreat. Wrote an eye-witness:

Descendants of the greatest old Sioux chiefs and warriors of the past century—Sitting Bull, Red Cloud, and their companions—are gathered here with remnants of General Custer's massacre on the Little Big Horn in Montana in 1876, among the best of the younger Indian generation, and are all now dressed as ordinary American citizens of various walks of life. Old warriors and scouts of Custer's days are here, familiar figures among survivors of the "last stand of the Sioux at the Battle of Wounded Knee," in that cold December of 1890, on these very plains.

The bow and arrow and the tomahawk have given way to the scythe and the sickle and spade and saw among the sons of far-famed, scarred, undaunted warriors, whose deeds once filled whole States with dread; and the rolling rough and barren plains of this southwestern South Dakota, once soaked with the blood of the white man and the Indian, are now being slowly changed, through almost hopeless toil, to scanty fields of corn and flax and alfalfa.

Red men—and women, too—who knew those ancient days and all the terrors and anguish of fiercest battle and carnage, now till the fields and fill the churches and sing the songs and psalms of Christians and chant with skill and holy joy hymns and melodies that raise the minds and hearts of men to Christ and Heaven. Where the Christ story and the Gospel teaching have so changed men's minds the retreat movement will bring forth good fruit.

The Indians followed the strictest retreat order; all those making the retreat being entirely separated from family and friends and housed day and night in the boys' school and eating in the big mission hall, where they were fed by the kindly Franciscan Sisters. Five full meditations a day were made by the retreatants, with Mass, Benediction, Rosary, and private Stations of the Cross. The Retreat closed on St. Ignatius' Day with Solemn Mass, sermon and Papal Benediction.

JUST forty years ago, on September 6, 1891, a young Jesuit missionary not yet ordained priest, wrote to his mother in the East his own impressions, as another eye-witness, of the Indian missions. Last night the Pilgrim drew the little bundle of faded letters from a bureau drawer in an ancient farm house, and pored over them in the heat of a summer evening. As he listened to memories of the boy that went away that still morning in 1886, never to return till he had laid down, on the mission field, his whole life for God, the winds through the corn fields seemed changed into winds sweeping the prairies, and the message seemed as new as when it was first read that autumn in '91 by the light of a flickering oil lamp. "God provides especially for those who are despised by men," writes the pious lad; and continues:

He is certainly good to the Indians of the West. Of course, many are yet unconverted. But the workmen are increasing, and we hope that, by the mercy of Our Lord, nearly all of the coming generation will be good Christians. Our missionaries of the present day, as did those of the past half-century, spare neither labor nor money for the good of the poor Indian. Rev. Father Cataldo, the Superior of the Rocky Mountain Mission, is traveling continually from one place to another, providing for those, who in the eyes of the world are of no use but to be shot down and swept away from the face of the earth.

And he expresses the wish that the children at home could enjoy the advantages offered to the Indian children. If educating the Indian makes a "new type of missionary," St. Ignatius' Mission, Montana, was "new" a long time back.

ON September 6, of this year, was the opening, in St. Francis Xavier church in St. Louis, of the seventh annual convention of the Federated Colored Catholics of America. The opening had been preceded, as usual, by a joint conference between the Federation and the Catholic Conference on Industrial Problems, of the N. C. W. C.; the subject of this joint conference for this year being the "Negro in Industry." The events will be later described in *AMERICA*. One of the topics scheduled for the Convention was the discussion of the laymen's retreat movement, which, despite all difficulties, is so rapidly spreading amongst all races and peoples. Only in prayer and meditation can the great problems of our lives, both personal and social, be solved. THE PILGRIM.

Literature

Amado Nervo—A Belied Mystic

E. FRANCIS McDEVITT

IT was one of those flashes that break across the vision but seldom in a lifetime, sweeping into the ken as if by inspiration. I had not thought of it before, but as I stood gazing at Alfredo Guttero's conception, or rather misconception, of the Annunciation, the flash of realization struck me and I hastened away to do my part in effecting some posthumous justice. For I was gazing at Modernism, culminated, consummated. It had become immediately evident that Guttero, in his deliberately voluptuous caricature of the Mother of God, was riding on the crest of the Spanish-American modernistic wave which was beginning to stir the placid surface of Spanish-American art when Ruben Dario was aping the French Symbolists and absorbing the dank morbidity of Edgar Allan Poe. Even a realistic *mestizo* of Diego Rivera would have been a Michel Angelo to that. Here was the grotesque mouse that the laboring modernistic mountain had delivered.

I spoke of effecting some justice. And why not? For did I not well realize that Amado Nervo, Mexico's truly great poet, contemporaneous with, and sublimely superior to Ruben Dario, had so long been popularly numbered among, nay feted as one of, the greatest of the *modernistas* that I, too, had come to accept him, despite his genius, as the product of an age that had turned sour on the classic and traditional. But that Guttero Annunciation was too much. It showed me only too plainly the spirit of Modernism framed, materialized, and exhibited in all its true colors, and I hastened away to try my poor hand at retrieving Amado Nervo from any identification with an artistic movement, incipient or full blown, that could actuate such a monstrosity as that picture.

Until then I was content enough to let Amado Nervo be called "the great poet of modernism"; until then, despite my esteem for his perfectly chiseled metaphors and the deep-stirring art of his verse, I was tolerant of the claims those of *modernista* complexion held over him.

In my present umbrage, I do not want to appear so reactionary as to hold that Nervo was not a modern, or that his poetry is an enhanced legacy of the old poetic order in Spanish America. Amado Nervo, the poet, was a modern, a product of Mexican modernity, possessing enough of the present century's passion for independence to give some specious validity to the claims of *modernista* admirers upon him. But he was not a modernist of a piece with Dario and Chocano. The literary radicals functioning under the Dario escutcheon flaunted new impulses, new ideas, lack of standardized form and attitude as their *raison d'être*. From the point of view of poetic form, Amado Nervo seemed well in step with the Dario cohort. His verses are not constructed in the rigidly classic moulds of his literary forbears and many of his most fervid effusions have sundered the restraints of all the traditional laws of prosody. And who can deny that Nervo frequently dabbled in the impertinent, affectedly suspended

quatrains and octettes of the rising *vers libristes*, although he himself may have been referring directly to such efforts when he once admitted that he had written "many bad things and many good things."

But Nervo's verse is not *modernista* verse, for it is Catholic poetry, and Spanish-American modernism in poetry is not Catholic.

If Nervo threw aside the classical dictatorship over poetic form and catered, at times, in less significant work, to the growing spirit of poetic revolters about him, the bulk of his verse indubitably reflects the Catholic posture in concert with the faith of his race and his nation. The artistic paganism of the new poetic school surging about him, with its vagaries about creation and the soul, with its pantheistic deification of the material, and its denial by indifference of the personal divinity of the Godhead, failed to seep into his mystic verse, which can never be conceived as modernistic because its permeating cosmic philosophy is based upon Catholic doctrinal ideas.

Nervo himself, while alive, eschewed any suggestion that he was a *modernista*. "I support only one school," he would say, "that of sincerity." He always wanted freedom to write, to write just one book of "conscientious, free and lofty art." With his mystical temperament, kindly, individualistic, and, to a degree, esoteric, his very soul was out of harmony with the *modernista* spirit. To identify him with Dario and his disciples is sheer libel. It might be said that, regarding the *modernistas*, Nervo at times followed a principle he sets forth in one of his short poems: "Descend to the level of him to whom you speak, so as not to humble or distress him"; and it was evident that he tried to tell "of the invisible divinity that surrounds us all," disclosing "the magic word, the Open Sesame of true freedom."

Nervo's Catholic mysticism alone blocks any advance upon his possession by the *modernistas*. The history of American literature, North and South, can record many profounder mystics, many more typically enigmatic, more dynamic, but few have approximated the cosmic sweep of his verse, its simple balance, its pellucid sincerity and comprehension, its devout dogmas concerning the relationship between the creature and his God. His is a restful mysticism that contrasts sharply with the fitful, jaded seeking of Dario's Peruvian henchman, Santos Chocano. While the latter wonders if "God is our own conscience," Nervo knows that "He Who speaks in the night is the Father." Fertile and ubiquitous though his originality, he never seems to stray into the many deceptive and alluring by-paths of rich imagination or to identify himself with the palpable, colorful conceptions of his own brain. Thus does he escape such poetic pantheism as leads Gabriela Mistral to reside her trust and faith and hope in "An Earthen Pitcher."

Rather does Amado Nervo exude the soft-glowing peace of the mysticism shed by St. Francis of Assisi from whom, in his "La Hermana Agua," Nervo catches something of the intimate relationship, and not identification, with the things of nature that renders St. Francis so appealing to all manners of men. "Sister Water, let us praise the Lord," Nervo whispers, and in that whisper

can we not feel a twinge of sententious Franciscan simplicity? Water underground, on the earth, in the sky,—his Sister, which, gurgling its joy in serving the Creator faithfully, holds for him a lesson in living. Nervo's sense of consanguinity with the primordial things of earth is an admission that we are all creatures of the same Creator. His love of Nature as a reminder that God is good and great, the "source of life, like a spring," is almost naïve in its purity and frankness. Is there not Catholic resignation in the complacent counsel Sister Water gives him: "Who knows the purpose of God, Who so wills it"; and could a climax to such throbbing mysticism be more logically Catholic and more the despair of the sensualist and pagan, who would claim him as a confrere, than this: "Thus spake to me the water, in mystic reproach and I, yielding to the holy counsel of the Sorceress, and knowing that He Who speaks in the night is the Father, cried with the Apostle, 'Lord, what wilt thou have me to do?'"

If Juana de Ibarbourou's passionate attachment to nature is an affection for earth for its own sake, Amado Nervo's kinship with creation resolves into a constant worship of Him Who fashioned it, and he sees the snowy blanket covering the earth as a praying thing, for "shining brightness is a prayer, whiteness is a holy hymn." With Sister Water, in whom "the sky throbs" he asks in a litany-like envoi, "Let us bless the Lord."

The catechism characterizes hope as a virtue, one of the three great Catholic virtues. In Amado Nervo's poetry his hope, like his faith, becomes a blessing thrice blessed, softening the rigor of his quest for God, locating the goal, and defining the way so that he is confident the apparent enigma of the life he faces will "be cleared up, kindling, like a star in the deep skies." "Then, at last," he cries, "I shall find God."

The kindness, the serene sympathy, the beneficent tolerance that is a corollary of the third and great virtue and of the second and greatest of the commandments, is hardly lacking in the poetry of Amado Nervo. The *modernistas* would have it so, for theirs is an individualism opposed to the Christian social sense, but the breath of charity pervades Nervo's poetry no less than that of faith and hope. Pleading for amity among all peoples in "The Miraculous Bird," his wistful ode to the aeroplane, he asks that peoples "stain not the celestial bird with missions of war!" For "he was born for the message of friendship and sows kisses of peace among men." This desire for peace and accord, at almost any price, shows forth in no uncertain terms in lesser scraps of his poesy.

Aiming "to shed happiness throughout the world," Amado Nervo's tenderness is at times almost feminine and one can see a shadow of sadness fall across his lines as he contemplates them that have fallen on life's most barren plains, and prescribes for them the hope that lies in Death, feared by so many as a monster bent on snatching away happiness, but to him

....a shelter, refuge, home

Of him who trod rough paths, alone, bare, wind-driven!

Well might Nervo, were he among men today, thrust back at those who would apotheosize him as a prophet of a school with which he could not possibly have con-

sorted, as he does in verse against the pain and sorrows of life. For modernism has robbed much of later day Spanish-American poetry, as it has the other arts, of God; but Nervo's verse stands fast against such piracy, and, like the grief of life he defies, his poetry flings out a challenge to deprive him of his Deity.

Amado Nervo is great among the peoples of Spanish America despite themselves, not because he was a pundit of a group that proclaimed itself interpreter of the artistic urges and tastes of modern Spanish Americans, but primarily because, in his verse, he echoes the undying faith of his people that, staggering though it be before the onslaught of modernism is, nevertheless, the most vital force quickening the hearts and minds of the Catholic peoples to the South. They have almost deified him, this Amado Nervo, poetic creatures that they are, to whom the bard is more worthy than the statesman, the general, the athlete, but, in deference to the spirit of the times, are enshrouding the true reasons for their idolatry by claiming him among the foremost of the *modernistas*. Deep in their hearts they know his verse for what it is, and to them I cry with impunity, I know: "If Amado Nervo be a *modernista*, make the most of it."

REVIEWS

The Quakers as Pioneers in Social Work. By DR. AUGUSTE JORNS. Translated from the German by THOMAS K. BROWN, JR. New York: The Macmillan Press. \$2.00.

Here is a book eminently worthy of study by all practical social workers. The spirit of common-sense treatment and kindness towards the afflicted and the helpless, whether immature children, or inmates of institutions, such as prisons, insane asylums, hospitals, etc., is strongly inculcated and urgently promoted by word and example in the doctrine and practice of the Quakers. Peace and prosperity are the natural rewards of industry and fair dealing; security for time and eternity flow from reliance on God and from continued, persevering, and honest toil intelligently obedient to the laws of nature. Such are their teachings, and such their habitual conduct. A large measure of contentment blesses their efforts. Huge fortunes are not the ambition of the Quakers, but the afflictions of real poverty are today almost unknown among the rank and file of the Friends. Though in their daily life the Friends profess to imitate the virtues of early Christians, yet in their religious ceremonies they exclude temples and priesthood, trusting to the Holy Ghost for inspiration and guidance. Footnote references are given on every page, and a general index, alphabetically arranged, closes the volume. M.J.S.

Synge and Anglo-Irish Literature. By DANIEL CORKERY. New York: Longmans, Green and Company. \$3.00.

In its issue of August 1, the *Cork Weekly Examiner* carries an editorial by Alfred O'Rahilly which begins: "The appointment of Daniel Corkery as Professor of English in University College, Cork, is a magnificent tribute to a distinguished Irish writer, and shows that Cork can sometimes appreciate a Corkman." The tribute has long been overdue, for Daniel Corkery, as a critic, as an artist, as a creative writer, is of the best in Ireland; and he has been left too long unappreciated. His "Hidden Ireland" and this present volume on Synge and the intertwined subject of Anglo-Irish literature, establish him beyond a doubt, if any confirmation was needed of the worth of his other works. The question of Anglo-Irish literature is one that needed clarification. It is a strange phenomenon. It is accepted, by the world outside Ireland, as Irish. Yet it is not in the Irish tradition, it does not share the Irish memory, it is not illustrative of the real Irish people. It is rather an exotic branch of English literature. In

one part, it is the expression of the Ascendancy, hated by Ireland; in another, it is the expression of Irishmen under varying foreign influences. Yeats, Dunsany, A. E., Robinson, are these of the race and culture of Ireland? And the expatriates who have become famous, in the eighteenth, nineteenth, and this present century, do they represent Ireland? On page four, Mr. Corkery names thirty and more of them, living in Paris, London and New York, who have fled from Ireland, obviously, to find markets for their wares; their work may be flavored by Ireland, but it is not Irish. In this Anglo-Irish literature, Mr. Corkery attempts to find the proper place held by John Millington Synge. His writings were about the authentic Irish people; but his writings were not authentic. He used their speech, he described their homes, he dramatized their daily lives, but he never succeeded in being more than an incomplete portrayer, and therefore a portrayer of the freakish. Still, Synge cannot thus be dismissed in one sentence, justly. He requires a book, and no other book has evaluated him as fairly, as understandingly, as this by Mr. Corkery. Synge's name has gone round the circle. During his short writing period, he was a legitimate subject for praise and blame. His premature death in 1909 held back the critical pens of his adversaries and left the field clear to his panegyrists who indulged in rapturous exaltations. These, in the course of a few years, became somewhat sobered; and now, the younger generation is clawing at his reputation. Mr. Corkery slices away the excesses on both sides; his literary biography of Synge must forever place Synge in his proper place. F.X.T.

The Case Against Birth Control. By EDWARD ROBERTS MOORE, PH.D. Introduction by PATRICK CARDINAL HAYES. New York: The Century Co. \$2.50.

This is a strong book: strong in facts; strong in arguments; strong in its well-rounded presentation of the subject. As one reads, one is conscious of a growing conviction that the author is writing as one having the authority of adequate knowledge, of well-balanced judgment, of clear, straightforward presentation. One sentence (p. 4) sums up Dr. Moore's indictment of the birth-control movement: "Its roots are found in emotional propaganda and mistaken self-interest." That is a mere statement, but its proof is immediately forthcoming from all aspects of the problem: the medical aspect; the population aspect; the social and moral aspect; and the public-policy aspect. Dr. Moore is merciless in his logic, though kindly in his sympathy with the perplexed and the misguided. He is to be congratulated on this comprehensive study, for his book stands four-square against a propaganda and an unholy practice which have no support from either Revelation, reason, or fact-finding. F. P. LeB.

Persuasive Speech. An Art of Rhetoric for College. By FRANCIS P. DONNELLY, S.J. New York: P. J. Kenedy and Sons. \$2.25.

One of the best things that can be said for this book is that it adheres throughout to its title. The author never loses sight for a moment of the fact that he is training his pupils to write for the purpose of oral delivery before an audience, and the student is constantly reminded that his ultimate purpose is to move his audience, not merely to convince them. The technique of dialectics is set forth with more fulness than is commonly found in contemporary treatises on oratorical composition. Some may even complain that the mechanical details of this technique are overstressed. But those who know the average American's poverty of logic will not be the ones to find fault with this. The methods of making appeal to the will by means of the imagination and the emotions are treated with a steady eye to the facts of well-grounded human psychology. The author is not in the least afraid of being thought old-fashioned, and consequently he is fully abreast of human nature as it is, in step with men as they are. The various chapters follow lines generally accepted in the art by tradition based on experience. The ancient precepts are restated in English that is clear and fresh. The imperative and lively statement of the practical conclusions deduced from each principle is succinct and forc-

ible enough to fix them in the memory of the dullest student. It is an art of rhetoric for college; makes no bid for the callow minds of candidates for half an education; does not attempt to boost such into an intellectual level beyond their years. One thing might certainly be learned by a perusal of this volume: the meaning, method, and purpose of the much talked-of, and much more misunderstood, Ratio Studiorum of the Jesuits. The order and method in which principles are first laid down, then explained, then inculcated by exercise and finally confirmed by examples, is a perfect epitome of the Jesuit method as used throughout the world today. Tabulated analyses of some of the greatest speeches are given as aids to the study of models and the drawing of briefs. An analytical and an alphabetical index add to the value of the book. It will be generally admitted that the author has attained his purpose, and a purpose worth attaining in a voluble age like ours when persuasive speech from the lips of leaders of the people is a beneficent influence impossible to overestimate. M. McN.

Living Philosophies. By TWENTY-TWO REPRESENTATIVE MODERN THINKERS. New York: Simon & Schuster. \$2.50.

There is a double misnomer touching this book: these are not *living* philosophies, but philosophies of death; and they are hardly from modern *thinkers*, unless, as is a fact, one allows that the adjective *modern* evacuates the noun of its wonted significance. Belloc's philosophy is indeed alive, and Einstein and Keith and Jeans really think; would one endow Mencken with such a privilege? In this volume we range from the determinist Einstein standing rapt in awe before the cosmic mysterious, to Bertram Russell, internationalist, to Golden-Rule-religion Millikan, to Sir Arthur Keith who finds God "an unsatisfying abstraction" and the "urgent craving for immortality . . . as a sin of the flesh . . . a vice akin to avarice." Dean Inge is there, too, saying smart things as usual, among these styling himself a Christian. The cheap inanities of Mencken can hardly be classed as philosophy but at times they do merit the term of insulting, as when he writes: "To find his [the darky living in the alley behind Mencken's house] match as a wiseacre one must resort to the Rev. Billy Sunday, to Arthur Brisbane, or to the Pope." One has but to read a book of this sort to realize that religion and God when envisaged by modern writers usually mean nothing more than emotionalism, Golden-Ruleism, and Pantheism. Thus it is useless to quote such writers when they speak of religion and God, for they are not using the words in the accepted traditional senses. This book is, indeed, truly up-to-date and a synthesis of the futile aberrations of modern thought. F. P. LeB.

BOOKS AND AUTHORS

Studies in Religion.—The chief value of "What Can Students Believe?" (Richard R. Smith. \$1.60), arranged by Elmore McNeill McKee, chaplain of Yale University, is that it indicates the unsettled religious views that youth leaders, even among churchmen, today give utterance to. The volume contains a group of ten outstanding sermons delivered at the convocation services at Yale in recent years and includes discourses from such distinguished speakers as Harry Emerson Fosdick, Reinhold Niebuhr, Henry Sloane Coffin, and James R. Angell, President of the University. Presumably typical of the religious messages being put before college congregations, they speak of changing creeds, and outworn theologies, and getting a new conception of the Deity, and the church of the future, etc. One misses any straightforward discussion of fundamental dogmatic truths, of sin and its punishments, of eternity, of supernatural virtue. While there are platitudes about duty and service to one's fellows and love of God, there is little definite exhortation to the consecrated practices of the Christian religion. More than one of the talks fails to evidence any genuine spiritual leadership of the young on the part of the speaker.

In "Preparing the Way for Paul" (Macmillan. \$1.75), Frederick Milton Derwacter is concerned with studying the proselyte movement in later Judaism, both to learn, if possible, why it

failed whereas Christianity, cradled though it was in Palestine, made an appeal to the Gentiles, and to derive lessons for contemporary missionary activities from examining the religious propaganda of the Judaizers. Ignoring the fact that the early propagation of Christianity must be chiefly attributed to its Divine foundation, the author suggests that Judaism failed to win the world because on the one hand it had a nationalism that was too narrow, that exacted the complete separation of the proselyte from his own people and the substitution of the Mosaic law for the civil laws, and on the other it was deficient in the mystery element, "especially the mystery of redemption." On this account "Judaism came to spurn the fruits of its own seed sowing, while Christianity, unconscious of the wide extent of its indebtedness, reaped them as its own."

The problem of immortality, its existence and nature, is the theme of "Death and Renewal" (Macmillan, \$3.00) which I. Von Tell has translated from the Swedish of Poul Bjerre. However, the author, who is a specialist in psychotherapy and one of the introducers of psychoanalysis into Sweden, rejects the traditional ideas of immortality, calls those "fools" who ponder about "the life to come," and grandiloquently announces that "It is not true that God lives, nor that God is dead. It is true only that God dies and that God is renewed." The volume is a philosophy of life that the author essays to offer, but it is shallow and unsubstantial, vague and confusing, poetic rather than practical. Naturalism and Pantheism and Spiritualism are made, seemingly unconsciously, to commingle in an unsatisfying synthesis, the author's attempt to apply his principles to the social, ethical, philosophical and religious domains.

"Buddhism" (Cape and Smith, 60c.) by Kenneth Saunders makes no pretense at being more than a manual, and a very small one at that. The field to be covered is a cult and a philosophy dating from the sixth century before Christ and followed today by some sixty-five millions of people spread all over Eastern Asia. To have packed into 125 duodecimo pages the leading historical facts, the fundamental teachings, the main ramifications, and the characteristic manifestations of so widespread a system, illustrating all this by apt quotations from the Buddhist scriptures and setting it forth in a style that is crisp and clear, is an achievement indeed. The book is intended for the general reader, and the bibliography appended to it selects just those books best enabling him to pursue the subject further.

Discussions of Social Problems.—Following an entertaining and promising preface, a group of rather disappointing essays makes up the content of "Education, Crime and Social Progress" (Macmillan, \$1.20) by William C. Bagley. Possibly the disappointment arises from the fact that the papers are mostly reprints of readings before various educational groups in the past several years, and consequently do not embrace a complete synthesis of the author's educational theories on the chief practical topic which he would apparently emphasize, school discipline. Mr. Bagley, crediting public education with a good deal of responsibility for the widespread lack of respect for law in the country, indicates that there should be a better adjustment between the traditional school discipline and the newer pedagogical liberty. One of the chief difficulties of the essays from the constructive viewpoint would seem to be that whereas the author feels the need of a philosophy of life and of ethics that will work, he does not tell his readers just where or how it is to be had. Here the Catholic pedagogue has the decided advantage. Critics will question his own theory of morals when he confesses, speaking of divorce, "Now I have no prejudice religious or otherwise against divorce as such; I hold no brief for the immutability of the marriage contract."

Marriage, discussed, however, from the viewpoint of divorce, is the theme of "Men, Women and Conflict" (Putnam, \$3.00), by George A. Bartlett, for very many years on the judicial bench in Reno. It may be a case book for the social worker, but the philosophy it endorses makes it more than questionable reading.

The morality it advocates outpagans even the traditional pagans. We find Judge Bartlett building on the contrary-to-fact assumptions that men were not originally monogamous, that knowledge of sex of itself makes for temperate control, etc. Divorce he advocates as "a clean and justifiable spiritual surgery." Though because of his legal training Judge Bartlett must clearly understand that a divorce and an annulment are absolutely different, it is hard not to charge him with deliberate misrepresentation when he says: "The Catholic Church stands as it always has stood four square against divorce, except in rare instances where annulment may be permitted. . . . The Church does not allow divorce for any purpose or cause. Members of this Church gain their end because the Pope has sensibly recognized a large number of grounds on which marriage can be nullified." The discussion of the attitude of the Lambeth Conference on birth control is also misleading. In more than one passage the volume borders on the blasphemous. The reader will not be hard put to understand why social ideals are so radically changing when a man in a position of civic trust who professedly should inculcate high standards of public morality writes, "But I am frank to say that I believe the young man who has as a temporary mistress an attractive older woman . . . is blessed indeed."

Martyrs do not ordinarily write autobiographies. However, in "The Dangerous Life" (Liveright, \$3.00), one of our contemporary sufferers—so he deems himself—for the cause of humanitarian uplift and civic righteousness tells the story of how after more than two decades of service as a Denver judge his judicial career came to an end. While, unquestionably, credit must be given Ben B. Lindsey for valuable contributions to natural, legal and social life, and the account of his sacrifices and struggles to achieve these will have the sympathy of the reader, many will take exception to the philosophy of life that he has come to approve. Following a prologue that is in bad taste, much of the Judge's story, in which Rube Borough collaborates with him, is anecdotal and hence interesting. However, the worth of the story is greatly offset by the unpleasant personalities injected into its telling. The final chapters are largely devoted to attacks on the Papal Encyclical on Christian Marriage, which are as illogical as they are subversive of sound morality. More than once the Catholic position is grossly misrepresented, though Judge Lindsey was himself brought up as a Catholic, and devotes some pages of the volume to his adolescent days at Notre Dame. "The Dangerous Life," if it has any value, chiefly illustrates the evils consequent on a lack of a sound, practical theory of life.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ALTAR BOYS OF ST. JOHN'S, THE. By Martin J. Scott, S.J. \$1.50. Kenedy.
CANON OF THE SCRIPTURES, THE. Catholic Truth Society of Ireland.
CHILDREN'S INSTITUTIONS. John M. Cooper. \$5.00. Dolphin Press.
ENGLISH CAPTAIN, THE, AND OTHER STORIES. By L. A. G. Strong. \$2.50. Knopf.
FEAR. By John Rathbone Oliver. Dollar Edition. Macmillan.
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GENIUS AND CREATIVE INTELLIGENCE. By Dr. N. D. M. Hirsch. \$4.50. Sci-Art Publishers.
HEAVENLY VISITATIONS OF KONNERSREUTH, THE. By Rev. Dr. Franzmathes. Translated by Sister Alphonsine. Wanderer Printing Co.
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JOHN HENRY. By Roark Bradford. \$2.50. Harper.
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LONE WOLF'S SON, THE. By Louis Joseph Vance. \$2.00. Lippincott.
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SMALL CATECHISM OF THE MASS. By Rev. Paul Bussard. 5c. Liturgical Press.
SUSAN SPRAY. By Sheila Kaye-Smith. \$2.50. Harper.
THALASSA. By Mary Frances McHugh. \$2.50. Macmillan.
VOCATION LETTERS. By Rev. Winfrid Herbst, S.D.S. The Society of the Divine Saviour.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Halos, Habits, and Health

To the Editor of AMERICA:

May I comment, please, on a letter recently published, "Vocation or Career," in the issue of AMERICA for July 25.

The writer raised a vitally interesting question, and every sentence is worthy of careful perusal, particularly by those interested in potential vocations to the Religious life. I wonder how many vocations are lost each year in the same circumstances as hers—through opposition raised by lack of understanding of the Religious life. Personally I have the greatest respect for Religious, but I believe that they themselves are a great factor in the world's lack of understanding of their sublime vocation.

Several causes contribute to this. Take the most obvious. The thermometer is registering one hundred degrees in the shade and up. Upon our horizon appears a Sister garbed in heavy woollen dress, long woollen sleeves, bulky superfluity of clothing.

There isn't one of us who can escape the absurdity of it. And we cannot help feeling that there is no necessary connection between religion and this unreasonable extreme. Is it surprising that doubts may assail the minds of those inside, as well as outside, the Church as to the practicability of an education imparted by any group clinging so tenaciously to the extreme, the unhealthy, the efficiency-impeding, and impractical?

The habits themselves of most Religious Orders are beautiful, modest, and womanly; and possibly in reminding the wearers of their Foundresses they prove an inspiration too. However, the Foundresses of Religious Orders were eminently practical people. The costumes they designed were suitable to withstand winters in the practically unheated stone buildings of Europe, and were influenced, doubtless, to some extent, by the voluminous fashions of the period. But when worn in our summers of sometimes extreme heat, they present another aspect entirely. There doesn't seem to be any reason why—without transgressing either poverty or dignity—a summer, light-weight habit, porous in texture, and even washable, could not be worn, or the habit otherwise adapted to the climate. One nun, a member of a teaching Order, said that at the close of a hot summer day she has often had to hang her habit in an open window that it might be dry for her to wear in the morning. Is this healthy or sane or conducive, really, to furthering the work of the Order?

Science has shown us that superfluous clothing is conducive to ill health. Nuns tell us in convent classrooms that prudence in health and clothing is a duty. But why not for the Religious as well as ourselves? How much bearing has this on the girls whose health breaks down and who are unable to continue in the Religious life?

This is only one of the ways in which misunderstanding, rather than appreciative understanding, is promoted. One may say that the Religious does not look for recognition or appreciation in this life, and that the heavy habit is endured as a penance. But if there is reason for the existence of Religious at all, there is reason for extending their good influence as far and wide as possible, particularly in this present day when it is so urgently required.

Canada.

C. C.

To the Editor of AMERICA:

I have read with attention the two letters, "Vocation or Career," signed by T. E. M. and "Halos and Intelligence," signed by Sister M. X. Y., which appeared recently in AMERICA. The letters were interesting because they illustrate two viewpoints—one from without the convent walls and the other from within.

I believe that the authors are more in accord than their letters indicate at first glance. T. E. M. is making a vocation of her career, and Sister M. X. Y. (with all due deference to her contrary opinion) is making a career of her vocation.

When one considers the question: "Vocation or Career," another thought takes form in one's mind: Vocation and Career. Do not the two paths follow the same course? Do they not run parallel towards the goal? Is not the word *career* used to signify achievement in the world, and *vocation* achievement in the convent? Would not success (both temporal and spiritual) appear to be the mutual ultimate goal, for when is the term *career* employed to describe failure or the word *vocation* applied to a life unworthy? What, then, constitutes the difference, and does a difference exist? One person adopts a career, another follows a vocation, but in many instances is either free to choose? The person in the world must often relinquish cherished ambition when circumstances rather than choice dictate the career; the Religious forsakes all things worldly in response to the Voice from within. But self-renunciation is often the first footprint on each pathway. To accept one's life work—is not that vocation? Is the question one of Vocation *versus* Career, or is it in each case the response to a higher call? May not the spiritual halo so delicately referred to by Sister M. X. Y. encircle the brow of each, and would it not be possible to visualize in each life the pathway—Vocation and Career?

Canada.

N. E. W.

Free Parish Schools

To the Editor of AMERICA:

Challenging as are the facts and figures submitted by Father Mereto in his pamphlet, "Catholic Children of the Public Schools," when the statistics are compiled for the year 1931-1932, the number will unquestionably show an enormous increase. Because of lost or greatly curtailed family income, a good many hard-thinking Catholic parents are planning to send their children to the public school for the ensuing year. In prosperous times the expense of providing parish school education was cheerfully borne, but this outlay cannot be met when through the pressure of economic changes funds are scarcely sufficient in the family budget to meet actual living expenses.

In this crisis many thoughtful pastors are using every possible means to keep the children in the Catholic school. They are waiving the tuition fees and offering to provide the books free. Their action is certainly to be commended and worthy of generous emulation. But many a thoughtful parent, knowing conditions as they have existed for many years in many parish schools, will hesitate to have his child thus become an object of charity. Experience has shown that acceptance of the free privilege tends eventually to put the child in a class by himself, deprives him of his equality with the other pupils, subjects him to a kind of stigma, and places him at a disadvantage in the school, which the good pastor who waived the fees never intended. Snobbery is fostered by the class distinctions thus created.

The demand for universal free Catholic education is urgent. Furthermore, it is not so much the "initial cost," the tuition fees and the books, which makes parish school education an ever-increasing burden for the parent as the "up-keep," the mounting cost of "incidentals." Reference is made to the frequent appeals for money for objects, albeit worthy in themselves, too numerous to mention, which have nothing to do with elementary school training and are but a snare and a delusion.

Will the present economic distress which Catholic families are experiencing with the country at large bring about a long-delayed reform in the parish schools in this respect? The opening of schools may well suggest to pastors and teachers, who should have a sympathetic understanding of the situation, that this is the proper time to institute such a reform. Only recently an appeal was made to the nuns of the country to solicit funds from their pupils for a national shrine. The cause is a worthy one, but so are many others for which money is constantly being sought. There are limits in this direction which should be recognized and respected.

Chicago.

A. J. VERGER.

[Before commenting on the above, the editors would be glad to receive other opinions about the subject discussed.—Ed. AMERICA.]